

Kitāb  
Al-Islām Al-Aḥir  
Al-Sukrī

A SECTION REGARDING JUDGING  
THE ISLAM OF PEOPLE BY THE  
APPARENT



Aqidat Al-Tawhid

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Introduction

Indeed, all praise is due to Allah, we praise Him, seek His aid, and ask for His forgiveness. We believe in Him and rely on Him. We bear witness that there is no deity except Allah alone, with no partner, and that Muhammad is His slave and Messenger. We seek refuge in Allah from the evils of our souls and from the evil consequences of our deeds. The one guided by Allah has no misguiders, and the one misguided by Allah has no guide.

Imam Ahmad said in the introduction of “the refutation against the Jahmites and the Zanadiqah” and in his famous letter to the scholar of Basrah, Musadded bin Musrahid: “Praise be to Allah, who appointed in every period of time, remnants of scholars who call whoever was misguided to the Right Path, and who patiently endure harm from them. They revive the dead with the Book of Allah and give insight of the light of Allah to the blind. How many who were killed by Satan did they revive, and how many misguided and lost did they guide! How beautiful their impact upon the people and how ugly the impact of the people upon them! They prevent the distortion of the extremists, the falsity of the falsifiers, and the interpretation of the ignorant ones, who raised the banners of innovation and let loose the string of tribulation, so they differ about the Book, disagree with it, agree to disagree with it, speak about Allah, and about the Book of Allah without knowledge. They use ambiguous statements and deceive the ignorant people with what they make things seem like to them. We seek refuge in Allah from the trials of the misguiders.” End quote.

May Allah send prayers and peace upon the chosen prophet, the emblem of piety, and the beacon of guidance. He conveyed the message, fulfilled the trust, gave sincere advice to the nation, and Allah relieved the distress through him. He fought in the cause of Allah with true Jihad, then left us on the clear path, which is as bright as day, and none but the doomed deviate from it. So may Allah reward him the best a prophet could be rewarded for his nation, and grant us success in following his Sunnah, and assemble us with him on the Day of Resurrection, and make us among the people of his intercession. May Allah send prayers and peace upon his family, companions, and those who followed them with ihsan (perfection), traced their footsteps, and adhered to their approach till the Day of Judgment. As for what follows:

Indeed, it is among Allah's favors on the nation of Muhammad (ﷺ) that He perfected their religion for them and protected their early generations from deviation and misguidance, until innovations were introduced and different sects appeared, then they had methodologies in Kalam (theological rhetoric) and heretical paths by which they judge the Book and the Sunnah. Thus, it was among the matters worthy of attention to focus on the genuine Salafi heritage in regards to the issues of knowledge, especially those in which disagreement occurred between the people of the Sunnah and others, causing right and wrong to be confused by many people, so they thought that innovation is Sunnah and Sunnah is innovation. Therefore, the topic of this research will be about the issue of the ruling pertaining to outwardly Islam, which is one of the most important issues of labels and rulings in which disagreement and confusion occurred from the old times between the extremists and the lax ones. This issue was not free from the rules and additions of the dialecticians until they clothed it with apparel of Athar (narrations) in order to deceive the ignorant and promote misguidance among them, following in this the footsteps of their earliest imams, who disguised the truth with falsehood, distorted the words from their contexts, and interpreted them other than what was intended and explained them other than their real explanation. Thus, when we saw the confusion of many people in this issue and realized the tricks of the callers of misguidance and what they intended to do in distorting in order to cancel the Sunan and demolish the bases of the methodology and belief; we had to clarify these issues and build upon them methodological principles, drawing from the Book, the Sunnah, and the speech of the scholars, that can be used by the average Muslims to prove the unsoundness of the doctrines of the people of desires, so they could beware of them and warn those around them, and endeavor to refute them, seeking reward in defending the religion of Allah Almighty. And Allah is sought for help in granting success in this.

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## 1. Chapter on accepting the outward Islam and abandoning searching and investigating for secrets.

Islam is a شرعي (legal name) of the names of praise, and it is the truth of monotheism and the ultimate purpose of Allah's creation of the servants. In the belief of Ahlul Sunnah wa'l Jama'ah, it is statements and actions that increases and decreases, but when comparing it with Iman (faith), it encompasses and includes it. Thus, Iman (faith) is the action and Islam is the word. There are narrations from the imams of the Sunnah about this distinction:

Abu Bakr Al-Khalal said: (1085) And Muhammad bin Ali told me that Salih narrated to them that he asked his father about this story and said in it: This is how it was narrated on the authority of Abu Ja'far that he said: "A fornicator does not commit fornication while he is a believer." **He said: "He exits from faith (Iman) to Islam. Faith (Iman) is a limited concept within Islam, hence when he commits fornication, he leaves faith (Iman) to Islam."** Az-Zuhri said: "He refers to the hadith, that's to say on the authority of 'Amer bin Sa'd when the man said: "O Messenger of Allah! He is, indeed, a believer." The Prophet (ﷺ) said: "Or a Muslim." Az-Zuhri said: "Therefore, our view is that Islam is a word and faith (Iman) is deeds." It is a construed hadith, and Allah knows best.

(1090) Anas bin Muhammad Ad-Dowri said: "Yahya bin Ma'een said: **'Islam is different from faith (Iman).'**" «Al-Sunnah by Abu Bakr Al-Khalal | A Chapter on the Difference Between Iman and Islam»

Sunan Abu Dawood (4066), Narrated Abu Dawood: Muhammad bin Ubayd narrated to us, from Ibn Thawr, from Ma'mar, who said: "Az-Zuhri said: {Say, "You have not believed; but say, 'We have submitted'"} (Al-Hujurat 49:14), He said: "Our view is that **Islam is the kalimah (testimony of faith) and faith (Iman) is deeds.**" «Sunan of Abu-Dawood | Book of Proof of the Increase and Decrease of Faith»

Abdullah bin Imam Ahmad said: (612) My father narrated to me, narrated to us Abu Salamah Al-Khuza'ie, who said: "Malik, Sharek, Abu Bakr bin 'Ayyash, Abdul Aziz bin Abu Salamah, Hammad bin Salamah, and Hammad bin Zayd said: "Faith (Iman) is knowledge, acknowledgment, and deeds; **except that Hammad bin Zayd differentiated between faith (Iman) and Islam and made Islam a general term and faith (Iman) a specific term.**" «Al-Sunnah of Abdullah bin Ahmad | He was asked about Iman (faith) and refuting the Murji'ah»

Ibn Manda said: (154) And Abdul Malik Al-Maymuni said: "I asked Ahmad bin Hanbal: **"Do you differentiate between faith (Iman) and Islam?" He said to me: "Yes,** I said to him: "What evidence do you rely on?" He said to me: "Allah the Almighty said: {The wandering Arabs say, "We have believed." Say, "You have not believed; but say, 'We have submitted'"} (Al-Hujurat 49:14), **He said: "I say I'm a believer, by the will of Allah, and I say I'm a Muslim and I exclude nothing." A group of the companions and followers held this statement, including Abdullah bin Abbas, Al-Hasan, and Muhammad bin Sirin.**

**Abu Ja'far Muhammad bin Ali said: "He described Islam and drew a large circle, and this is faith (Iman) and he drew a small circle in the middle of the large one. Thus, if he commits fornication and theft, he exits faith (Iman) to Islam, and nothing takes him out of Islam except disbelief in Allah the Almighty. This is the doctrine of a group of Athari imams.** They relied on the account of Umar bin Al-Khattab, Sa'd bin Abi Waqqas, and Abu Hurayrah, may Allah be pleased with them. «Al-Iman by Ibn Mandah | The mention of the hadiths proving the difference between Iman and Islam and who among the Imams of hadith state it»

Abdullah son of Imam Ahmad said: (522) My father narrated to me. He said: Sufian Al-Thawri said: **"People are, for us, believers in judgments and inheritance, and we hope they are like that, and we do not know what our status is with Allah Almighty."** «Al-Sunnah of Abdullah bin Ahmad | He was asked about Iman (faith) and refuting the Murji'ah»

Sufian Al-Thawri said: **"People are Muslims, Muminoon (believers) in their rulings and inheritance, and prayer is held upon them, and behind them. The living are not held accountable, and the dead are not judged. We hear about severe one (in sin), so we fear for him, and we hear about the lenient one (in sin), so we hope for him. We leave the knowledge of what we do not know to Allah, Blessed and Exalted be He."** «Tazeem Qadr al-Salah of al-Marwazi (700) – Dar Library Edition»

Al-Bayhaqi narrated in his Sunan (72): On the authority of Qutaybah bin Sa'id, who said: "This is the statement of the Imams whose sayings in Islam and Sunnah are taken. He said: "And faith (Iman) increases and decreases, and faith (Iman) is speech, actions and intentions. Prayer is from faith (Iman), Zakat is from faith (Iman), Hajj is from faith (Iman), and removing harm from the road is from faith (Iman), and we say: **"People are, for us, believers in the name which Allah called them in acknowledgment, penalties, and inheritance, and we do not say: "Truly," or: "With Allah," or: "Like the faith (Iman) of Gabriel and Michael, for their faith is accepted."** Al-Bayhaqi said: "We narrated on the authority of Waki' that he said: "Sufyan Al-Thawri used to say: **"I am a believer, and the people of the Qiblah are all believers in marriage, blood money and inheritance, and he does not say: "I am a believer with Allah, the Almighty."** And what is meant by this – and Allah knows best – is that Allah the Almighty knows what will happen to him in the future, and he does not know, so he leaves the matter of what he does not know to the One who knows it. He informs of what he is at the moment, and by Allah is guidance. «Shu'ab al-Iman by Al-Bayhaqi | The section on making exception to Iman (faith)»

Ibn Abi Hatim said: "I asked my father (Abu Hatim) and Abu Zur'ah about the beliefs of Ahlus-Sunnah in the foundations of the religion—and what the two of them found the scholars to be upon in all the various lands—and what they held as their Creed from what they acquired. So, they answered:

**"We have found that scholars from all regions, Hijaz, Iraq, Levant, and Yemen, agreed that: People are believers in their rulings and inheritance, and we do not know what they are with Allah the Almighty.**

**Thus, whoever says: “He is, indeed, a believer” is an innovator and whoever says: “He is a believer with Allah” is a liar, and whoever says: “He is a believer in Allah, indeed,” is right.”**

«Sharh Usool al-Itiqad Ahl al-Sunnah wa’l Jama’ah by Al-Lalaka’i | The Creed of Abu Zur’ah and Abu Hatim al-Razi and a Group of the Salaf from Whom They Transmitted (285)»

Al-Lalakai narrated: “Al-Hasan bin Uthman informed us, that Ahmad informed him, who said: “Bishr bin Musa narrated to us, who said: “Mu’awiyah narrated to us, who said: “Abu Ishaq narrated to us, who said: “I asked Al-Awza’i, I said: “Do you think it is permissible for a man to testify that he is a believer?” He said: “Who says this?” I said: “What should he say?” He said: “He should say: ‘I hope’, **but they are Muslims, it is permissible to marry them, their slaughters are permissible, and rulings are carried out on them, and they are, in name, Muslims for us. We do not know what Allah will do with them, and I do not testify that anyone after the Messenger of Allah (ﷺ) will be saved.**” It was said: “The martyrs?” He said: “The martyrs are in Paradise, but as for someone naming them by name and testifying that he is in Paradise after the prophets, then no.” He said: “And it reached us that the Messenger of Allah (ﷺ) said: “Abu Bakr is in Paradise, and Umar is in Paradise.” He said: “This and similar hadiths are true for us.” « Sharh Usool al-Itiqad Ahl al-Sunnah wa’l Jama’ah by Al-Lalaka’i (45/5) – Edition by Bin Hamadan»

Al-Barbahari said: “Know that the worldly life is a life of faith (Iman) and Islam. So Muhammad’s Ummah (followers) are believers and Muslims in their rulings, inheritance, slaughter, and prayer. We do not testify that someone’s faith is true until he comes with all the laws of Islam... and we do not exclude anyone from the people of Qiblah from Islam until he rejects a verse from the Book of Allah, or rejects something from the narrations of the Messenger of Allah (ﷺ), or slaughters for other than Allah, or prays to other than Allah. If he does any of this, you must expel him from Islam. If he does none of this, he is a believer, a Muslim in name, not in reality.” «Sharh us-Sunnah of al-Barbahari (39-41)»

Al-Barbahari said:

(121) The one who is not suspected from the Muslims is the one whom is secreted (from sin).

**(122) Any knowledge claimed by the servants of the knowledge of the unseen that was not found in the Book and the Sunnah is innovation and misguidance. No one should act by it or call for it.** «Sharh us-Sunnah of al-Barbahari»

**Therefore, if someone shows Islam, we rule that he is Muslim immediately and we do not exclude him. As for his reality and his secret, we have no way to do that for two reasons:**

**1. Because we cannot be certain for anyone, without a text, that he has done the work in a way that it will be accepted. This was the reason for the exception of the predecessors in faith:**

Imam Ishaq ibn Rahawayh: Muhammad ibn A`yan informed us, he said: Ibn al-Mubarak said, and he mentioned faith to him, so he said: There are people who say our faith is like that of Gabriel and Michael, either there is an increase in it or a decrease in it, it is like it equally, and Gabriel sometimes became like a fetus from the fear of Allah, the Exalted, and he mentioned things similar to that, he said: So it was said to him: Indeed, there are people who say: Indeed, Sufyan al-Thawri, when he used to say: If Allah wills, that was doubt from him, so Ibn al-Mubarak said: Do you think that Sufyan preceded me in the Oneness of the Lord or in Muhammad (may Allah bless him and grant him peace)? **It was only an exception in the acceptance of his faith and what it is with Allah**, Ibn A`yan said: Ibn al-Mubarak said: And the exception is not doubt, do you not see Allah's saying: { You shall surely enter the Sacred Mosque, if Allah wills, in safety } ( al-Fath: 27 ), and He knew that they would enter, he said: If a man said: This is a day if Allah wills, it would not be doubt, he said: And Shaiban said to Ibn al-Mubarak: O Abu Abd al-Rahman, what do you say about the one who commits fornication and drinks alcohol and the like, is he a believer? Ibn al-Mubarak said: I do not take him out of faith, so he said: At your old age, you became a Murji'i? So Ibn al-Mubarak said to him: O Abu Abdillah, **the Murji'ah do not accept me, I say: Faith increases, the Murji'ah do not say that, and the Murji'ah say: Our good deeds are accepted, and I do not know if a good deed from me was accepted**, and someone other than Ibn A`yan said: Ibn al-Mubarak said to him: And how much you need to take a prayer rug and sit with the scholars, Ishaq said: And Ahmad ibn Zuhayr and many of those who witnessed Ibn al-Mubarak in Rayy informed me, so the one who was dictating said to him: O Abu Abd al-Rahman, indeed, there are people here who say: Faith does not increase, so Abdullah remained silent until he asked him three times, then he answered him, so he said: I do not like this word from you, indeed, there are people here who it is appropriate that your matter be a gathering. «Musnad of Ishaq ibn Rahawayh (670-671/3) – Published by Maktabat al-Iman»

**The reason for the Murji'ah's saying that our good deeds are accepted is that they left making exception in Iman (faith), and this is derived from their saying that action is not part of Iman (faith).**

Abdullah ibn Imam Ahmad said: (712) Muhammad ibn Sulayman Luwayn al-Asadi told me that it was said to Sufyan: A man says, "Are you a believer?" He said: I do not doubt my faith, and what you're asking me is an innovation; **I do not know whether I am fortunate in Allah the Glorified and Exalted's sight, or whether my deeds will be accepted or not.** «Al-Sunnah by Abdullah ibn Ahmad | Asked about faith and the response to the Murji'ah»

Abu Bakr al-Khalal said: (1054) And Muhammad ibn Abi Harun informed me that Huwaysh ibn Sindi had informed them in this matter. Abu Abdullah said: The saying of the Prophet (ﷺ) when he stood at the graves and said, "By Allah's will, we will join you," while his soul had informed him of his impending death. And in the story of the owner of the grave: "I lived by it, I died by it, and by it I will be resurrected with Allah's permission." And in the saying of the Prophet (may God bless him and grant him peace): I have concealed my supplication, and it is something that will be granted to whoever does not associate anything with Allah. And in the matter of the man, [who asked] the Prophet ﷺ: Can one of us who becomes junub (ritually impure) fast? He said: I do this and then I fast, so he said: You are not like us; Allah forgiven you for your past sins. He said: By Allah, I hope that I am the most fearful of you of Allah.



This is much, and similar to it, [was said] with certainty. He said: An old man entered upon him and asked him about faith. He said, "Word and deed." He said to him, "Does it increase?" He said: It increases and decreases. He said to him: Should I say a believer, God willing? He said, "Yes." He said to him, "They say to me: You are doubtful." He said: How bad is what they said. Then he left, and he said: Bring him back. So, he said: Don't they say: Faith is word and deed, it increases and decreases? He said: Yes. He said: These are exceptions. He said to him, "How, O Abu Abdullah?" He said: Tell them: **You claim that faith is word and deed. You have come with the word, but you have not come with the deed. So, this exception is for this deed.** It was said to him: So, he makes an exception in faith? He said: Yes. I say I am a believer, Allah willing, I make an exception on certainty, not on doubt. Then he said: Allah the Almighty said: {You shall surely enter the Sacred Mosque, if Allah wills, secure, He knows that they would enter the Sacred Mosque} (Al-Fath: 27).

(1056) Muhammad ibn al-Hussein informed me that al-Fadl had told them that he heard Abu Abdullah pleased with the exception in faith. A man said to him, and Sulayman ibn al-Ash'ath informed us that he had heard Abu Abdullah, a man said to him, and this is the wording of Sulayman and it is more comprehensive: It was said to me: Are you a believer? I said: Yes, is there anything wrong with that? Are people anything but believers and disbelievers? Ahmad became angry and said: This is the speech of Irja (Murjia). And Allah the Almighty said: {And [there are] others deferred until the command of Allah} (At-Tawbah: 106). Who are these? Then Ahmad said: Isn't faith word and deed? The man said: Yes. He said: So, we came with the word. He said: Yes. He said: **So, we came with the deed. He said: No. He said: So how do you blame someone saying, "Allah willing," and making an exception?** Abu Dawud Sulayman ibn al-Ash'ath added, and Ahmad ibn Abi Surayj informed me that Ahmad ibn Hanbal wrote to him in this matter: That faith is word and deed, **so we came with the word and we did not come with the deed. So, we make an exception with the deed.** Al-Fadl added: I heard Abu Abdullah say: Sulayman ibn Harb had taken this [to mean] upon acceptance, he says: We do and we do not know whether it is accepted from us or not. «Al-Sunnah of Abu Bakr al-Khalal | Refutation of the Murji'ah in making exception in faith»

Al-Bayhaqi narrated in "Sunan": (72) On the authority of Qutaybah bin Sa'id, who said: This is the saying of the Imams, taken in Islam and Sunnah with their saying that faith is differentiated and faith is word, deed, and intention. And prayer is from faith, and Zakat is from faith, and Hajj is from faith, and removing harm from the road is from faith. And we say: **People to us, believers by the name that Allah called them in acknowledgment, limits, inheritance, and we do not say truly, and we do not say with Allah, and we do not say like the faith of Gabriel and Michael, because their faith is accepted.** Al-Bayhaqi said: And we narrated from Waki', that he said: Sufyan al-Thawri used to say: **I am a believer, and all the people of the Qiblah are believers in marriage, blood money, and inheritance. And he does not say: I am a believer in the sight of Allah the Almighty. And what is meant by this, and Allah knows best, is that Allah the Almighty knows what will happen to him in the future, and he does not know, so he leaves the matter in what he does not know to the One who knows it, and informs of what he is on at the moment.** And with Allah is success. «Shu'ab Al-Iman by Al-Bayhaqi. Chapter: Exception in faith»

Abu Ubayd al-Qasim bin Sallam said: **And this is why Sufyan and those who agreed with him would make an exception to it. Our dislike of them is that they would pronounce the testimony of faith for fear of what I informed you about in the first chapter of commendation and completion with Allah. As for the rulings of this world, they call the people of the religion believers; because their guardianship, their slaughters, their testimonies, their marriages, and all their Sunnah are only on faith.** «Al-Iman by Abu Ubayd al-Qasim bin Sallam | Chapter: Exception in faith (p. 38)»

Abu Bakr al-Ajurri said: Chapter on mentioning the exception in faith without any doubt in it. From the description of the people of truth, from those we mentioned of the people of knowledge, is the exception in faith, not out of doubt—we seek refuge in Allah from doubt in faith— **but rather out of fear of commending themselves for the attainment of faith; they do not know if they are among those who deserve the true meaning of faith or not.** That is because the people of knowledge from among the people of truth, when asked, “Are you a believer?” would say, “I believe in Allah, and His angels, and His books, and His messengers, and the Last Day, and Paradise and Hellfire,” and the like; he who speaks this and believes in it with his heart is a believer. **The exception in faith is only because he does not know if he is among those whom Allah the Almighty described with the true meaning of faith or not.** This is the path of the Sahabah, may Allah be pleased with them, and of those who followed them in excellence; it is with them that the exception is in deeds and not in saying and believing with the heart. The exception is only in the deeds that lead to the true meaning of faith.

(278) Abu Bakr Abd Allah ibn Muhammad ibn Abd al-Hamid al-Wasiti narrated to me: Abu Bakr al-Athram narrated to us: I heard Ahmad ibn Hanbal was asked about making exception in faith, what do you say about it? He said: As for me, I do not criticize it. Abu Abdillah said: If he says that faith is statements and actions, **and he makes an exception out of precaution**, it is not as they say out of doubt; **you only make an exception for deeds.** Allah the Almighty said: {You shall enter the Sacred Mosque, if Allah wills, secure.} [Al-Fath: 27] This is an exception without doubt. The Prophet said: “I hope I am the most fearful of you of Allah the Almighty.” Abu Abd Allah said: All of this is in support of making exception in faith. I heard Ahmad say: Wakee’ narrated to us: Sufyan said: In our view, people are believers in rulings and inheritance, **so we hope that we are the same, and we do not know our status with Allah the Exalted.**

(288) Umar ibn Ayyub al-Saqati narrated to me: Muhammad ibn Sulayman al-Lawin narrated to us: Sufyan ibn Uyaynah was told: A man says, “Are you a believer?” He said, “Say: I do not doubt my faith, and what you’re asking me is an innovation.” **He said: I do not know with Allah the Almighty, am I wretched or blessed, are my deeds accepted or not?** «Al-Shari’ah by Abu Bakr al-Ajurri»

**2. That it is possible for him to be in his reality contrary to what he showed of Islam, so he may be a disbeliever in reality while the rulings of Islam apply to him in the worldly life because of what he showed of Islam in it:**

Sufyan al-Thawri narrated in "his Tafsir" (902:1) from Ziyad, from Qays ibn Sa'd, from Mujahid, in his saying: {The desert Arabs say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts."} [Al-Hujurat: 14]. He said: They surrendered when they feared being killed or taken captive. «Tafsir Sufyan al-Thawri.»

Al-Tabari narrated in his "Tafsir" (31780) from Ibn Abbas regarding his saying: {The desert Arabs say, "We have believed."} [Al-Hujurat: 14] The verse. That is because they intended to call themselves emigrants and not by the names Allah called them; and this was in the beginning of the emigration, before the inheritance was revealed for them.

Others said: They were told that because they boasted to the Messenger of Allah of their Islam, so Allah said to His Prophet: Tell them, you have not believed, but you have surrendered out of fear of being taken captive or killed.

(31781) Qatadah said regarding his saying: {The desert Arabs say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted'"}: [Al-Hujurat: 14] By my life, this verse did not include all of the Arabs; there are some Arabs who believe in Allah and the Last Day, but it was revealed about a tribe from among the tribes of the Arabs who boasted of their Islam to the Prophet of Allah, saying, "We have converted to Islam and we did not fight you like Banu so-and-so and Banu so-and-so fought you." So Allah said: Do not say, "We have believed," {but say [instead], 'We have submitted,' until it reaches: {in your hearts.} [Al-Hujurat: 14]

(31783) Sa'id ibn Jubayr said: {The desert Arabs say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted'" } [Al-Hujurat: 14]. He said: We surrendered out of fear of being taken captive or killed. «Tafsir al-Tabari»

Muqatil ibn Sulayman said: {The desert Arabs say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted'" } was revealed about the Arabs of Juhaynah, Muzaynah, Aslam, Ghifar, and Ashja', their residences were between Mecca and Medina. When a company of the Prophet's companies would pass by them, they would say, "We have believed," in order for their lives and properties to be safe; back then, whoever said, "there is no god but Allah," secured his life and his property. So, Khalid ibn al-Walid passed by them in the company of the Prophet, and they said, "We have believed," so he did not harm them or their properties. When the Prophet marched to Al-Hudaybiyyah and he called upon them to accompany him, some of them said to each other: Muhammad and his companions are extremely hostile to the people of Mecca, and they are undertaking something that they will never back down from. So, where are you going to get yourselves killed? Wait until we see what

happens with him. That is His saying in Al-Fath: {But you thought that the Messenger and the believers would never return to their families – ever} to the end of the verse. [Al-Fath: 12]

So Allah revealed about them: {The desert Arabs say, “We have believed”} meaning: we have attested, Say to them, O Muhammad: {You have not [yet] believed}, you have not attested, {but say [instead], ‘We have submitted’}, meaning, say that we have acknowledged with our tongues and surrendered so that our properties may be safe, {and faith has not yet entered your hearts} meaning: and attestation has not yet entered your hearts. «Tafsir Muqatil ibn Sulayman (264/3)»

Imam al-Shafi’i said: Allah the Almighty reported about a group of desert Arabs, saying: {The desert Arabs say, “We have believed.” Say, “You have not [yet] believed; but say [instead], ‘We have submitted,’ for faith has not yet entered your hearts.”} [Al-Hujurat: 14]. He made it known that faith did not enter their hearts, and that they only said it and they made their blood safe with it. Mujahid said regarding his saying “We have submitted,” meaning, we submitted out of fear of being killed or taken captive. «Al-Umm by al-Shafi’i (412/7) – annotated by Raf’at»

Imam al-Shafi’i said: Then Allah informed His Messenger about a group of people who show Islam and hide something else, and He did not permit him to rule about them with something other than the ruling of Islam; and He did not permit him to rule against them in the worldly life with something other than what they showed. He said to his Prophet: {The desert Arabs say, “We have believed.” Say, “You have not [yet] believed; but say [instead], ‘We have submitted,’ for faith has not yet entered your hearts.”} [Al-Hujurat: 14] The verse. We have submitted meaning we converted to Islam verbally out of fear of being killed or taken captive. Then He informed him that He will reward them if they obey Allah and His Messenger, meaning if they bring forth obedience to His Messenger. «Al-Umm by al-Shafi’i (60/9) – annotated by Raf’at»

Allah the Almighty said: {Their example is like that of one who kindles a fire, but when it illumines what is around him, God takes away their light and leaves them in darkness [so] they cannot see.} [Al-Baqarah: 17].

Ibn Abi Hatim said: (158) My father narrated to us: Abu Salih, the scribe of Al-Layth narrated to us: Muawiyah ibn Salih narrated to us: Ali ibn Abi Talhah narrated to us: Ibn Abbas said regarding His saying: {Their example is like that of one who kindles a fire} [Al-Baqarah: 17]. He said: This is an example that Allah gave about the hypocrites that they used to brag about Islam. So the Muslims would marry them and share the booty with them. When they died, Allah took away that honor from them as He took away the light from the owner of the fire.

(164) Al-Hasan ibn Abi al-Rabi' narrated to us: Abd al-Razzaq informed us: Ma'mar narrated to us: Qatadah said: So that when they die meaning the hypocrites, He takes away their light.

(165) Abu al-Azhar Ahmad ibn al-Azhar al-Naysaburi informed us in what he wrote to me: Wahb ibn Jarir narrated to us: My father narrated to us: Ali ibn al-Hakam narrated to us: Ad-Dahhak said regarding His saying: {God takes away their light} [Al-Baqarah: 17] It is their faith that they talked about.

(166) Narrated Abu Zur'ah: Said bin Muhammad Al-Jarmi narrated to us, who was narrated to by Yahya bin Wahid Abu Tamila, who was narrated to by Ubayd bin Sulayman Abu Al-Harith, from Al-Dahhak bin Muzahim, about the Ayah: {And He leaves them in darknesses (in this world and in the Hereafter)} (Al-Baqarah: 17). He said: "They are the people of the Fire."

(167) My father narrated to us, who was narrated to by Abu Salih, the writer of Al-Laith, who was narrated to by Mu'awiyah bin Salih, from Ali bin Abu Talhah, from Ibn Abbas, about the Ayah: {And He leaves them in darknesses (in this world and in the Hereafter)} (Al-Baqarah: 17). He said: "In torment when they die."

(170) Al-Hasan bin Ahmad Abu Fatimah narrated to us, who was narrated to by Ibrahim bin Abdullah bin Bashir Al-Wastti, who was narrated to by Surur bin Al-Mughirah bin Zadhan, the nephew of Mansour bin Zadhan, from Ubadah bin Mansour, from Al-Hasan, about His saying: {And He leaves them in darknesses, they cannot see.} (Al-Baqarah: 17). This is when the hypocrite dies, his bad deeds darken his work, and he does not find any good work that he has done with which he can confirm the statement: There is no God but He. «Tafsir Ibn Abi Hatim»

'Abd Ar-Razzaq As-San'ani said: (17) Narrated to us Ma'mar, from Qatadah, about the saying of Allah the Most High: {And among mankind, there are those who say: "We believe in Allah and the Last Day", while in fact they believe not.} (Al-Baqarah: 8) until He said: {So their trade has not profited them, and they will not be guided.} (Al-Baqarah: 16). He said: "This is about the hypocrites." And he gave them another example in His saying: {Their likeness is as the likeness of one who kindled a fire, then when it illuminated what was around him, Allah took away their light and left them in darknesses (unable) to see.} (Al-Baqarah: 17). He said: "It is: There is no god but Allah. It illuminated for them, so they ate by it, drank by it, and felt secure in the world. They married women and protected their blood with it, until when they died, Allah took away their light and left them in darknesses, they cannot see." Then he gave them another example, saying: {Or (the state of them) is like that of a heavy rain from the sky, wherein is darknesses, (and) thunder and lightning. They put their fingers in their ears to keep out the stunning thunderclap for fear of death. And Allah encompasses the disbelievers.} (Al-Baqarah: 19). Then he gave them another example, saying: {The lightning almost snatches away their sight. Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still.} (Al-Baqarah: 20). He said: "This hypocrite, when his money increases and his cattle become numerous and he is blessed with well-

being, he says: "Nothing but good has happened to me since I entered this religion of mine." {And when darkness covers them, they stand still.} (Al-Baqarah: 20). He says: "When their money is gone, their cattle perish, and they are afflicted with calamities, they stand confused." «Tafsir 'Abd Ar-Razzaq As-San'ani»

At-Tabari narrated in his "Tafsir": (390) Bishr bin Mu'adh narrated to me, he said: Yazid bin Zurai narrated to us, from Sa'id, from Qatadah, about his saying: {Their likeness is as the likeness of one who kindled a fire, then when it illuminated what was around him, Allah took away their light and left them in darkneses (unable) to see.} (Al-Baqarah: 17) And that the hypocrite uttered the statement, There is no God but Allah, so it illuminated for him in the world, so he married Muslims with it, fought with Muslims with it, inherited with it from Muslims, protected his blood and money with it. But when he was about to die, the hypocrite was deprived of it because it had no foundation in his heart nor any truth to it in his knowledge. «Tafsir At-Tabari»

Ibn Abi Zamnin said: {Their likeness is as the likeness of one who kindled a fire} (Al-Baqarah: 17). Al-Hasan said: "It means that their likeness is like the likeness of a man walking on a dark night with a torch in his hand. He sees the position of his feet with it, but while he is like that, his fire is extinguished and he can no longer see; how can he walk?! And the hypocrite uttered the statement of, there is no God but Allah, so he married Muslims with it, protected his blood and money with it, but when he was about to die, Allah deprived him of it." Yahya said: "Because it had no truth in his heart." «Tafsir Ibn Abi Zamnin (125/1)»

Imam Ash-Shafi'i said: Allah the Blessed and Exalted said to His Prophet (ﷺ): {When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah." And Allah knows that you are indeed His Messenger. And Allah bears witness that the hypocrites are liars.} (Al-Munafiqun: 1-3). So He made it clear that showing Islam by someone who was still a polytheist until he showed Islam, and by someone who showed Islam then committed Shirk after showing it, then showed Islam, prevents the shedding of the blood of the one who showed it in either of these two cases and no matter what disbelief occurred, disbelief that he kept secret or disbelief that he showed. This is because the hypocrites did not have a manifested religion like that of the religion that has festivals and churches; it was only a disbelief of denial and negation. This is clear in the Book of Allah, The Exalted, then in the Sunnah of the Messenger of Allah (ﷺ), that Allah, The Exalted, informed about the hypocrites that they took their oaths as a shield; meaning, - and Allah knows best - from killing. Then He informed about the way by which they took their oaths as a shield, so He said: {That is because they believed, then disbelieved.} (Al-Munafiqun: 3). So He informed about them that they believed then disbelieved after believing with disbelief, when asked about it, they denied it and showed Islam, and confessed to it, and showed repentance from it, while they remained between them and Allah upon disbelief. Allah, may He be glorified, said: {They swear by Allah that they said nothing (evil), but indeed they uttered a word of disbelief, and they disbelieved after their Islam.} (At-Tawbah: 74). So He informed about their disbelief and their denial and He disapproved of their inner (belief) because of their denial, and mentioned their disbelief in more than one Ayah, and called them hypocrites because they showed Islam while they were

upon something other than it. The Exalted and Mighty said: {The hypocrites will be in the lowest depth (level) of the Fire, and you shall find no helper for them.} (An-Nisa': 145). So the Exalted and Mighty informed about the hypocrites about their disbelief and ruled about them with what He knows from the secrets of His creation of what no one else knows, that they are in the lowest depth of the Fire and that they are liars in their oaths. And the Exalted in His praise ruled about them in this world that what they showed of Islam, even if they were liars in it, was a shield for them from being killed, and they are the ones who kept their disbelief secret and showed Islam. And He made it clear by his tongue (ﷻ) the like of what He revealed in His Book that showing the saying of Iman is a shield from killing, regardless of whether whoever witnessed such a person having faith after disbelief, acknowledges it or not, if they showed faith (again), so showing it prevents him from being killed. And the Messenger of Allah (ﷺ) made it clear that when Allah the Most High deemed the blood of those who showed Islam after disbelief inviolable, that they have the ruling of the Muslims in terms of inheritance, marriage, and other than that from the rulings of the Muslims. So it was clear in the ruling of Allah, The Exalted, about the hypocrites, then the ruling of His Messenger (ﷺ), that no one has the right to rule about anyone in opposition to what they showed of themselves, and that Allah, The Exalted, only made the ruling for the servants upon what they show, because none of them knows what is hidden except what Allah, The Exalted, knows. Thus, it is obligatory upon the one who understood from Allah to deem all the assumptions in rulings as null and void, so that he does not rule about anyone based on an assumption. «Al-Umm for Ash-Shafi'i | Chapter: What Islam prevents the shedding of blood (395-396/7)»

**I said: Thus, the Prophet (ﷺ) used to conduct matters based on their outward appearances concerning the hypocrites and others, even if he knew them in the reality of their affair and the revelation informed him of the secrets of their states. Thus, ruling by the outward appearance and disregarding the secrets and ruling by assumptions and notions is a strong legal basis from the fundamentals of the Sunnah. And upon this matter there are many prevalent proofs in the Book and the Sunnah.**

Imam Al-Shafi'i said: Then He obligated for the hypocrites when they conceal (their disbelief), the fire of Hell as He said: {Indeed, the hypocrites will be in the lowest depths of the Fire.} (An-Nisaa' 4:145), and He said: {When the hypocrites come to you, they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars. They have taken their oaths as a cover.} (Al-Munafiqun 63:1-2), meaning – God knows best – from killing. He prevented them from being killed and didn't remove from them, in this life, the rulings of faith based on what they showed of it. However, He made obligatory for them the lowest level of Hell because of His knowledge of their secrets and their contradictions with their public claim of faith. Therefore, informing His servants and perfecting His argument against them, as no one is like Him in anything. His knowledge of the secret and the apparent is one. He the Exalted said: {And We have certainly created man and We know what his soul whispers to him, and We are closer to him than [his] jugular vein.} (Qaf 50:16), and He the Mighty and Sublime said: {He knows the treachery of eyes and what the hearts conceal.} (Ghafir 40:19), along with other verses in the Book. He acquainted all His creatures in His Book that there is no knowledge except what He taught them. He the Exalted and Majestic said: {And Allah has brought you forth from the wombs of your mothers not knowing a thing.} (An-Nahl 16:78), and He said: {And they do not encompass anything of His knowledge except for what He wills.} (Al-Baqarah 2:255). Then, He

bestowed upon them the knowledge He gave them, and He ordered them to limit themselves to it and not to claim anything other than what He taught them. He said to His Prophet ﷺ: {And thus We have revealed to you a revelation (i.e., the Quran) by Our command. You did not know what the Book was, nor [what is] faith. But We have made it a light by which We guide whom We will of Our servants.} (Ash-Shura 42:52), and the Exalted and Majestic said to His Prophet ﷺ: {And do not say about anything, "Indeed, I will do that tomorrow," Except [when adding], "If Allah wills."} (Al-Kahf 18:23-24), and He said to His Prophet: {Say, "I am not a new thing among the messengers, nor do I know what will be done with me or with you."} (Al-Ahqaf 46:9), then He revealed to His Prophet that He forgave him his previous and future sins, meaning – Allah knows best – his previous sins before the revelation, and his future sins by protecting him so that he would not sin. Then, he learnt what He will do with him regarding His pleasure with him, and that he will be the first interceder and the most interceded for on the Day of Judgment, and the master of creation. He said to His Prophet ﷺ: {And do not pursue that of which you have no knowledge.} (Al-Israa' 17:36), and a man came to the Prophet ﷺ, regarding the wife of a man who accused her of adultery, so he said to him: let her be stoned. Then, Allah revealed to him the verse of cursing, and they cursed each other. Allah the Exalted said: {Say, "None in the heavens and earth knows the unseen except Allah."} (An-Naml 27:65), and He said: {Indeed, with Allah is knowledge of the Hour. He sends down the rain, and He knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die.} (Luqman 31:34). He said to His Prophet: {They ask you, [O Muhammad], about the Hour: "When is its arrival?" Say, "Its knowledge is only with Allah. And what can make you know? Perhaps the Hour is near."} (An-Nazi'at 79:42-43), so He concealed the knowledge of the Hour from His Prophet, while the one who is close to the angels brought near to Allah, and His chosen prophets among His servants, had less knowledge than His angels and prophets, because Allah the Exalted and Majestic has obligated upon His creatures to obey His Prophet, He didn't give them anything further of the matter. It is more appropriate for them not to assume a ruling on the unseen of anyone, neither by evidence nor by suspicion, because their knowledge falls short of the knowledge of His prophets, whom Allah the Exalted and Majestic obligated upon them to stop at what was revealed to them until His command comes to them. He the Mighty and Sublime manifested upon them the proofs in what He gave them of the ruling in this worldly life, as they are not to rule except based on what appeared from the one being ruled upon, and that they do not go beyond his best apparent state. He obligated upon His Prophet to fight the people of idols until they submit and to spare their blood when they show Islam. Subsequently, Allah clarified, and then His Messenger, that no one knows their secrets in their truthfulness in Islam except Allah. He the Exalted and Majestic said to His Prophet: {When believing women come to you seeking refuge, examine them. Allah knows best about their faith.} (Al-Mumtahanah 60:10) (Al-Rabi' read up to: {So do not return them to the disbelievers.} (Al-Mumtahanah 60:10)) meaning – God knows best – their truthfulness in their faith. He said: {And if you ascertain that they are believing women.} (Al-Mumtahanah 60:10), meaning: what He ordered you to rule about them when they showed faith, because you do not know from their truthfulness in faith as much as Allah knows. Therefore, rule for them with the ruling of faith in not returning them to the disbelievers: {They are not lawful [wives] for them, nor are they lawful [husbands] for them.} (Al-Mumtahanah 60:10). Then, Allah showed His Messenger a people who show Islam and hide otherwise, but He didn't allow him to rule upon them contrary to the ruling of Islam, nor did He allow him to judge against them in this worldly life contrary to what they showed. He said to His Prophet ﷺ: {The bedouins say: "We have believed." Say: "You have not believed; but say, "We have submitted," for belief has not yet entered your hearts.} (Al-Hujurat 49:14). We submitted, meaning, we submitted by saying we believe, fearing being killed or taken



captive. Then, He informed him that He will reward them if they obey Allah and His Messenger, meaning: if they come up with obedience to His Messenger. He said to him regarding the hypocrites, and they are a second category: {When the hypocrites come to you.} (Al-Munafiqun 63:1) to: {They have taken their oaths as a cover.} (Al-Munafiqun 63:2), meaning – God knows best – their oaths by what is heard from them of associating partners with Allah after they showed faith as a cover from being killed. He said about the hypocrites: {They will swear by Allah to you when you return to them.} (At-Tawbah 9:95), so He ordered accepting what they showed and He didn't allow His Prophet ﷺ to rule upon them contrary to the ruling of faith. Likewise, is the ruling of His Prophet ﷺ, on those who came after them with the ruling of faith, whether they are known or some of them are known by their names. Among them are those against whom evidence is established by saying words of disbelief, and among them are those upon whom there is an indication of it in their actions. So, when they show repentance from it and say the words of faith, their blood is spared, and the mention of Islam gathers them. Allah informed His Messenger that they are in the lowest level of Hell as He said: {Indeed, the hypocrites will be in the lowest depths of the Fire.} (An-Nisaa' 4:145), so He made His judgment upon them, the Mighty and Sublime, based on their secrets, and the judgment of His Prophet upon them in this worldly life is based on their public declaration of repentance and what evidence the Muslims established against them by their words, and what they admitted to saying, and what they denied from the words of disbelief from what they did not admit to and no evidence was established against them. He has denied them for their words in everything, and that is how Allah's Messenger ﷺ, informed about Allah the Exalted and Majestic. «Al-Umm by Al-Shafi'i (58-61/9) – annotated by Raf'at»

The Imam Ash-Shafi'i said: "The rulings are based on the outward appearance, and Allah is the guardian of the unseen. Whoever judges people based on doubts has made permissible for himself what Allah and His Messenger (ﷺ) have forbidden. This is because Allah, the Exalted, is the only one who assigns reward and punishment based on the unseen, as He is the only one who knows it. He has obligated the servants to take from the servants based on the outward appearance. And if anyone had the right to judge based on the inward, it would have been the Messenger of Allah (ﷺ).

And what I have described from this applies to all knowledge. Thus, if someone asks: What is the evidence for what you have described that one does not judge based on the inward? It is said: The Book of Allah, then the Sunnah of His Messenger (ﷺ). Allah the Exalted mentioned the hypocrites and said to His Prophet (ﷺ): {When the hypocrites come to you, they say, "We bear witness that you are the Messenger of Allah."} He read until {So they turn away from the path of Allah.} Thus, the Messenger of Allah (ﷺ) approved of them marrying, inheriting, and receiving division of [war booty] when they were present for the division. And Allah the Exalted has informed us about their disbelief, and the Messenger of Allah ﷺ informed us that they took their oaths as a shield from being killed by showing their oaths over faith. And the Messenger of Allah ﷺ said: "I am only a human being, and you argue before me, and perhaps some of you may be more eloquent in his argument than others, so I judge for him according to what I hear from him. So whoever I judge for him with something from the right of his brother, then let him not take it, for I only cut off for him a piece of fire." So he informed them that he judges by the outward appearance, and that the lawful and the unlawful with Allah are based on the inner reality, and that his judgment does not make lawful for the one for whom he judged what Allah the Exalted has

forbidden him if he knows it to be forbidden. And the Messenger of Allah (ﷺ) said: "O people, it is time for you to stop violating the prohibitions of Allah the Exalted. So whoever among you has committed any of these sins, let him conceal himself with the concealment of Allah. For whoever reveals his sin to us, we will apply the Book of Allah upon him." So he informed them that he would not reveal to them what they did not disclose about themselves, and that if they disclosed what they were obliged to disclose, they would be held accountable for that. This is what Allah the Most High commanded when He said: {And do not spy} (Al-Hujurat: 12). This is what he recommended, and the Messenger of Allah (ﷺ) conducted Li'an between the two brothers of Banu Al-Ajlan, then said: Look, if she comes with it like this, then it is for the one who accuses him. So she came with it as the Messenger of Allah (ﷺ) described, so it is for the one who accuses him. The Messenger of Allah (ﷺ) said: His matter is clear, if Allah had not judged, and he did not use the clear evidence on them, of which there is no evidence clearer than it, and that is his tiding that there would be a child, then the child came as he said with things, for all this, the ruling of Istikan (personal opinion) is invalidated from the means in sales and other than it from the ruling of the Istikan (personal opinion). The greatest of what I described from the ruling with the Istikan (personal opinion) is contrary to what Allah the Most High commanded to be judged between His servants from the apparent, and what the Messenger of Allah (ﷺ) ruled with. Whoever ruled by Istikan (personal opinion) if his statements differed in it, even if he was not sinful for his disagreement with what I described from the Book and the Sunnah, it should have been that most of his statements were abandoned because of the weakness of his approach in it, and that is because he does Istikan in something permissible, so he forbids it, then comes what is more deserving of forbidding it from him if he has the right to forbid it by Istikan, so he does not forbid it. «Al-Umm by Al-Shafi'i | Chapter on Discharging Wills for the Inheritor (120–121/4)»

Imam Shafi'i, may Allah have mercy on him, while responding to those who went against him in accepting the repentance of an apostate to a disbelief he conceals: It shall be asked to them: why did you accept the declaration of repentance from those who went back to Christianity, Judaism, or any other religion they had followed openly? Was it because you were confident that once they declare repentance their repentance is valid? Or might they declare it while concealing disbelief and the religion of Christianity or have migrated from it to a religion they conceal? I did not intend accepting the repentance of one who declared it while concealing polytheism? [However] were you certain that he would not sincerely repent, or might he sincerely repent? No one can claim this knowledge for none of mankind besides the believer himself knows the reality of this knowledge, and Allah, the Exalted, alone controls the knowledge of the unseen. Have you considered a man saying: "I would accept the repentance of those who concealed disbelief due to being weakly committed to it, while I wouldn't accept the repentance of those who declared it publicly due to the evident blasphemy against Allah. The public sinners are more likely to cause people to detest them, and one is likely to despair of the validity of their repentance, as we have seen that those who commit sins publicly, except for polytheism, are less likely to repent. What would the argument against him be? Is it anything other than this being a matter of which only Allah, the Exalted, knows, and that the ruling of Allah, may He be exalted, in this world is to accept the outward appearance of people, as He alone controls their secrets and has not assigned any messenger or any of His creation with the authority to judge except based on outward appearances, and has reserved for Himself the knowledge of secrets due to His Exclusive knowledge of them? The argument is the same against those who held this opinion.

Allah, the Exalted, said about a group of the Arabs: "The desert Arabs say: "We believe." Say: "You believe not, but you only say, 'We submit,' whereas faith has not yet entered your hearts." [Al-Hujurat: 14]. He stated that faith had not entered their hearts, and that they only declared it to protect their blood. Mujahid said regarding His statement "We submit": We submit out of fear of being killed or taken as slaves. Allah, the Exalted, mentioned the hypocrites in several verses in His Book stating that they outwardly declare faith and conceal polytheism. He informed us that due to His knowledge of them, He punished them in the lowest level of Hellfire. He said: "Surely, the hypocrites will be in the lowest level of the Fire. You will find no helper for them." [An-Nisa: 145]. Thus, He informed us that His ruling regarding them in the Hereafter is Hellfire due to His knowledge of their secrets, while His ruling regarding them in this life, if they declare faith, protects them. He also mentioned another group, saying: "And when the hypocrites and those in whose hearts is a disease say: "Allah and His Messenger promised us nothing but delusion." [Al-Ahzab: 12]. This is a story about them and another group that shared their view, beside what He narrated about the disbelief of the hypocrites specifically, and about faith not entering the hearts of the group of Arabs He mentioned, and everyone who protected his blood in this world through his declaration of what Allah, the Exalted, knows to be contrary to what he hides, of their polytheism. He made it clear that He did not assign the judgment of secrets to anyone but Him, and that He assigned his Prophet ﷺ, interacted with them, and did not kill, imprison, or punish any of them; nor did he prevent them from receiving their share of the war booty or marrying believers or inheriting from them, or from receiving his prayers upon their dead, or any other ruling of Islam. These were among the hypocrites, those with a disease in their hearts, and the Arabs who declared Islam while concealing polytheism and denial. Allah, the Exalted, said: "They hide from the people and do not hide from Allah. And He is with them when they spend the night in such as He does not accept of speech. And Allah is encompassing of what they do." [An-Nisa: 108]. If one were to say: Perhaps those you mentioned did not demonstrate polytheism that any man had heard from them; rather, Allah, the Exalted, revealed their secrets. Polytheism was heard from some of them, and it was testified against them before the Prophet ﷺ. Some denied it and testified honestly, so the Messenger of Allah ﷺ, left them based on what they declared, and did not persist to make them confess. Some confessed to what was testified against them and said: "I repent to Allah," and testified honestly, so the Messenger of Allah ﷺ, left them based on what they declared. Some of them the Prophet ﷺ, knew about. Sufyan ibn Uyaynah narrated from Az-Zuhri from Usamah ibn Zayd: "I witnessed three gatherings of `Abdullah ibn Ubay's hypocrisy." If someone were to say that Allah, the Exalted, said to His Messenger ﷺ: "Never pray for any of them if they die, and never stand over their graves. Indeed, they disbelieved in Allah." [At-Tawbah: 84], until His statement: "And they are the disbelievers." [At-Tawbah: 85], it would be said that this clarifies what we mentioned and contradicts what those who differed with us said. – Abu Saeed added in his narration: Al-Shafi'i said: As for his, may He be glorified and exalted, command not to pray for them, then his prayer, may my father and mother be sacrificed for him, is different from the prayer of others, and I hope [p. 249] that he had decided when he commanded him to leave praying for the hypocrites that he would not pray for anyone except for those who are forgiven, and he decided that he would not forgive anyone who persists in shirk, so he forbade him from praying for those who are not forgiven, and the Messenger of Allah (may Allah bless him and grant him peace) did not prevent anyone from praying for them as Muslims, and he did not kill any of them after that, and he did not imprison them, and he did not punish them, and he did not prevent them from their share in Islam if they attended the fighting, nor from marrying the believers, and inheriting from them, and abandonment of

prayer upon someone is permissible for those for whom a group of Muslims will pray upon. Since it is permissible not to pray for a Muslim when some Muslims prayed for him, not praying for the hypocrites did not alter the apparent ruling of Islam in this world. Hudhayfah interacted with them and came to recognize their identities, and he continued to interact with them along with Abu Bakr and `Umar, may Allah be pleased with them, who prayed upon them. When `Umar, may Allah be pleased with him, saw Hudhayfah at a funeral, if he signaled to him to sit, he sat; If Hudhayfah stood with him, he would pray upon the deceased. Neither he, Abu Bakr before him, nor `Uthman after him prevented the Muslims from praying upon them, or from applying any of the rulings of Islam. Those who did not pray upon them did so in the meaning I described, that if it is permissible not to pray for a Muslim who is only known to be a Muslim, it is more permissible not to pray for the hypocrites.

If you were to ask: Could this be something specific to the Prophet ﷺ? It would be said: so why did Abu Bakr, `Umar, `Uthman, Ali, may Allah be pleased with them, and others not kill any of them, and their ruling in Islam did not prevent them from doing so? `Aisha, may Allah be pleased with her, stated that when the Prophet ﷺ, died, hypocrisy appeared in Medina.

It is said to whoever says this that the Messenger of Allah ﷺ, did not leave a single person of his contemporaries for whom he did not enforce the limits of Allah. Rather, he was the most committed to implementing the limits Allah prescribed. When a woman came to him after she had stolen, and someone interceded on her behalf, he said: "Those who came before you were destroyed because when a noble person among them stole, they let him go, and when a humble person stole, they punished him. Some people believed, then they returned to disbelief, then they showed belief, and the Messenger of Allah (may Allah bless him and grant him peace) did not kill them. He killed some of the apostates who did not show belief. The Messenger of Allah (may Allah bless him and grant him peace) said: "I was commanded to fight the people until they say: "There is no god but Allah." When they say it, they will have protected their blood and their wealth from me, except for what is due by its right, and their reckoning will be with Allah." He (may Allah bless him and grant him peace) thus made it known that their ruling in the apparent is that their blood is protected upon professing faith and their account is with Allah in secret, and Messenger of Allah said, "Indeed Allah, the Exalted and Glorious has taken upon Himself your secrets and warded [allegations] off you with proof. So, repent to Allah and cloak yourself with the cloak of Allah, as he who reveals his nature to us, we will impose upon him the Book of Allah, the Exalted and Glorious" He said, "I am a mortal like you. You argue your cases before me, and perhaps some of you may be more eloquent than others. So, I make a judgement according to what I hear, and whoever I judge that is entitled to some of his brother's rights, he should not take it, as I only give him a piece of Hellfire." So, he made it known that his rule is by the apparent (outward appearance), and that what Allah made forbidden is not permissible. And Allah judges over the hidden (matters) because Allah the Exalted and Majestic took upon Himself the hidden (matters). Umar ibn Al-Khattab said to a man who appeared to be Muslim, but he knew that he was not, "I think you are seeking refuge." So, he said, "Isn't there in Islam something from which I can seek refuge?" He said, "Yes, there is in Islam something from which whoever seeks refuge will find it." He (al-Shafi'i) said, "If he who said this did not know anything of what we mentioned except that he agreed with us that the apostate should be killed and that his wealth becomes booty, then his ruling with him was the ruling of the one who fights from the

polytheists. As his Asl (principle) regarding the war criminal is that if he professed faith in any condition, whether as a prisoner or under the sword or otherwise, or whatever his religion, his blood is protected. It was fitting that this meant that whoever professed faith, no matter his condition and whatever religion he returned to, should be prevented from being killed. «Al-Umm by Ash-Shafi'i | The Difference of Opinion Regarding the Apostate (178-180/6)»

Imam Al-Shafi'i said: "The servants are only obliged to make judgments based on outward speech and actions. Allah has taken it upon Himself to reward for the sincere intentions in the heart, not His creation. Allah the Exalted said to His Prophet ﷺ: "When the hypocrites come to you, [O Muhammad], they say, 'We testify that you are truly the Messenger of Allah.' And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars. They have taken their oaths as a cover, so they avert [people] from the way of Allah." (Al-Munafiqoon: 1-2) up to His saying: "So a seal was set over their hearts." (Al-Munafiqoon: 3) It has been said about Allah the Exalted's saying: "And Allah testifies that the hypocrites are liars." (Al-Munafiqoon: 1) that they are not sincere. In Allah's saying: They believed, then they disbelieved; then they claimed to repent, Allah the Blessed and Exalted said: "They swear by Allah that they did not say [anything bad]. But they did say the word of disbelief and disbelieved after their Islam." (At-Tawbah: 74) Then He protected their blood through what they have displayed of their oath, that "they did not say the word of disbelief" due to what they outwardly displayed. Allah's saying the Exalted and Praised One: "They have taken their oaths as a cover." (Al-Munafiqoon: 2) indicates that outwardly professing faith is a protection from being killed, and Allah is the Guardian of secrets. Yahya ibn Hassan told us, from Al-Layth ibn Sa'd, from Ibn Shihab, from 'Aṭa' ibn Yazid Al-Laythi, from 'Ubaydullah ibn 'Adi ibn Al-Khayar, from Al-Miqdad, that he told him that he said: "O Messenger of Allah, tell me if I fight a man from the disbelievers and he strikes me with a sword and cuts off one of my hands, then he takes refuge behind a tree and says, 'I submit to Allah,' should I kill him after he says that, O Messenger of Allah?" The Messenger of Allah ﷺ said: "Do not kill him." I said: "O Messenger of Allah, he cut off one of my hands, then he said that after he cut it off." The Messenger of Allah ﷺ said: "Do not kill him. If you kill him, then he will be like you before you killed him, and you will be like him before he said the words that he said." Ar-Rabi' said: "The meaning of the Prophet's ﷺ statement – if Allah the Exalted wills – 'If you kill him, then he will be like you before you killed him, and you will be like him before he said the words that he said,' means that he will be like you inviolable, but if you kill him you will be like him, as you were violable before he said what he said." Ash-Shafi'i said: "In the Prophet's ﷺ Sunnah regarding the hypocrites, there are evidences for a number of things, including that whoever openly repents from disbelief after faith should not be killed. He protected their blood even though they did not return to Judaism, Christianity, or Magianism, nor to any religion that they openly practiced. Rather, they only outwardly professed Islam and concealed their disbelief. The Messenger of Allah ﷺ approved of them outwardly according to the rulings of the Muslims. So they married Muslims, inherited from them, a share was given to those of them who participated in war, and they were allowed to stay in the Muslims' mosques. There is no going back on faith whatsoever. There is nothing harsher or more clearly disbelief than that of the ones whom Allah the Exalted informed of their disbelief after their faith. If someone says: 'Allah the Exalted informed [us] of their secrets, perhaps the people did not know [about them],' then some of them have testified against themselves with disbelief after faith, some of them admitted it after the testimony (of others), some of them admitted it without testimony (of others), some of them denied it after the testimony (of others), and Allah the Exalted

informed [us] about them with an explicit statement. He the Exalted and Majestic said: "And [remember, O Muhammad], when the hypocrites and those in whose hearts is disease said, 'Allah and His Messenger did not promise us except delusion.'" (Al-Ahzab: 12) So every one of them who said what he said, and his statement was established, or he denied or admitted [it], and outwardly professed Islam, he was left inviolable due to his outward profession of Islam and not killed. If someone says: 'Allah the Exalted and Majestic said: "And do not pray over any of them if he dies – ever." (At-Tawbah: 84) up to His saying: "deviant." (At-Tawbah: 84) Then the Prophet's ﷺ prayer is different from the prayer of other Muslims because we hope that he will not pray that Allah will pray for and show mercy upon,' and Allah has decreed: "Indeed, the hypocrites will be in the lowest depths of the Fire – and never will you find for them a helper." (An-Nisa': 145) Allah the Exalted and Praised One said: "Whether you ask forgiveness for them or not, Allah will never forgive them. Even if you ask forgiveness for them seventy times, Allah will never forgive them." (At-Tawbah: 80) If someone says: 'What is the evidence for the distinction between the Prophet's ﷺ prayer when he was forbidden from praying for them and the prayer of other Muslims?' Then the Prophet ﷺ only stopped praying upon them because Allah forbade him to do so, and Allah the Exalted and His Messenger ﷺ did not forbid us to pray upon them or inherit from them. If someone says: Rather, sparing their lives was made specific to the Messenger of Allah ﷺ alone. However, for others this ruling applies to them. Thus, regarding those who the Prophet (ﷺ) spared or whom he killed, for this was made specific for him alone, and nobody else unless we have evidence that a matter which was made specific to the Messenger of Allah ﷺ was otherwise general. Thus, people were required to follow his example in like matters, except in what he clarified to be specific or what was indicated in a report. They interacted with Abu Bakr, Umar, and Uthman, the leaders of guidance, and they knew some of them. They did not kill anyone among them, nor did they deprive them of the ruling of Islam outwardly, since they showed Islam. Umar would pass by Huzaifa ibn Al-Yaman when a dead person died, then if he indicated to him to sit, he would sit. Though he evidenced that it was a hypocrite, but he did not prevent any Muslim from praying upon them. Rather, Umar only did not pray upon them because it is permissible for him not to pray upon other than hypocrites when there is someone else to pray upon them. A person might return to Christianity and show repentance from it, and it is possible that he would continue upon it. It is possible that he considered it permissible to do so without getting intimate with Christians or frequenting churches. There is nothing of his apostasy that he shows when he claims repentance to enable someone to say: I do not find evidence of his repentance other than his word, while he has at the same time returned to Christianity or any other religion that he shows. And it is possible that before he shows his apostasy, he might be involved in something amounting to apostasy. If someone says: I am not responsible for this; I am only responsible for what is apparent, and Allah is the guardian of what is secret. Thus, I accept the confession of faith when he says it clearly, and I ascribe it to him and act upon it when he acts in accordance with it. This is the case with everyone; there is no difference in this, and it is not permissible to differentiate between them except with proof, unless Allah and His Messenger differentiate between them. We do not know of any ruling from Allah or His Messenger that differentiates between them. The rulings of Allah and His Messenger indicate that no one should make a ruling regarding another except based upon the apparent, and the apparent is what one admits or what has been proven against him by a witness. The proof in what we have mentioned regarding the hypocrites and in the case of the man about whom Miqdad asked the Messenger of Allah ﷺ after he had cut off his hand accused of polytheism, and the Prophet ﷺ said: "Why did you not look into his heart?" indicating that he was only responsible for his outward appearance. Also, in the Prophet's ﷺ statement regarding those who would curse one another: "If she comes with a reddish child as though he were a

piece of liver, I do not see that he has lied upon her. But if she comes with a curly black-haired child, I do not see that she has spoken truthfully.” Then she came with the child with the disliked characteristics, and the Messenger of Allah ﷺ said: “His matter is clear; if, Allah would not have passed His judgment.” Also, in the statement of the Messenger of Allah ﷺ: “Indeed, I am but a human being and you come to me with your disputes, then it may happen that some of you may be more eloquent than others in speech, and I may judge in his favor based on what I hear from him. Thus, if I judge in favor of a man, and give him a portion of his brother’s rights, then he should not take it, for I am only cutting off for him a piece of Hellfire.” All this is clear evidence that if the Messenger of Allah ﷺ did not judge except based on the apparent, then the rulers after him are rather more obliged not to judge except based on the apparent. None knows the secrets except Allah, the Mighty and Majestic. And suspicions are forbidden for people. Whoever rules based on suspicions, then he has done wrong. And Allah knows best. «Al-Umm” by Al-Shafi’i | The apostate from Islam (296-297: 1)»

Uthman bin Said Ad-Darmi said: (397) Yusuf bin Yahya al-Buwayti narrated to us, on the authority of Muhammad bin Idris ash-Shafii, may Allah have mercy on him, regarding the Zanadiqa<sup>1</sup> (heretics). He

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<sup>1</sup> Zindiq is an Arabicized word originally derived from Persian. It is used by the general public to refer to those who deny the divine, as stated in Hashiyat Ibn al-Bari (98-100): Abu Mansur said: Tha’lab said: Zindiq and Farzin are not Arabic words. Then he said: It is followed by the Biyadhqa, who are the pawns. The word Zindiq does not exist in Arabic speech. Rather, the Arabs would say: A Zindiq and Zindiqi man is one who is extremely stingy. When the Arabs want to express what the common people say, they say: Heretic and Dahri. When they want to express the meaning of The elderly, they say: Duhri.

He said: Sibawayh said that the ha in Zanadiqa and Farazina is in place of the ya In Zindiq and Farzin.

Ibn Duraid said: Abu Hatim said: Zindiq is a Persian word that has been Arabicized, as if its origin is Zinda Kard; Zinda means “life,” and Kard means “action,” meaning: He believes in the eternity of the world.

Abu Bakr said: They said: A man is a Zandaqi and Zandaqi, and it is not Arabic speech.

He said: I asked Aryashi or someone else about the etymology of Zindiq, and he said: A man is called a Zandaqi when he is a administrative in matters.

I asked Abu Hatim, and he said: It is a Persian word that has been Arabicized, meaning: The world is Zindah, only if it exists eternally.

Ibn Barri said: Sibawayh narrated from the Arabs: Zindiq is a Persian word that has been Arabicized, its origin is Zindah.

Al-Farra said: He is someone who does not believe in Allah and the resurrection.

He said: I believe I heard that the arrow ta-zandaq when it deviates from the target.

A Zindiq is someone who deviates from the true religion to another. It is said that its origin in Persian is Zindah, meaning: He believes in the eternity of the world.

Ibn Barri said: Al-Azhari narrated this from Sibawayh, and its correctness is in Zanadiq and Farazin, and Sibawayh mentioned it in this way because he made the final ya a replacement for the ta, which was in the plural form, so it

said: Their statement is accepted if they repent, and they are not killed. He used the verse {When the hypocrites come to you...} (Al-Munafiqun 1) as evidence for his opinion. Allah the Exalted commanded him to leave them alone and not kill them because of their outward display of Islam. Similarly, when a Zindiq outwardly displays Islam, he is considered a Muslim at that time, and a Muslim does not change his religion. The Prophet (may Allah's ﷺ) said: Why didn't you split his heart open? Abu Saeed (may Allah have mercy on him) said: And I also say, as al-Shafi'i said: We accept their outward statements when they use them as a shield to protect themselves from being killed. They hide in their souls what they have hidden, so they are not killed. This is similar to how the hypocrites used their oaths as a shield, so they were not ordered to be killed. And in our opinion, a Zindiq is worse than a hypocrite. It is possible that a hypocrite may deny the Prophet and Islam but acknowledge Allah the Exalted and confirm His Lordship in his heart. The Zindiq, however, denies Allah and rejects the Messengers and the Books. And there are no known Zanadiqa in Islam other than these Jahmites. And what kind of Zandaqa is clearer than that of someone who professes Islam outwardly, while inwardly, his statements about the Quran are similar to those of the polytheists of Quraish, who rejected Allah and His Messenger, and said: {This is nothing but an invention} (Sad 7), {This is nothing but the legends of the former peoples} (Al-An'am 25), and {This is only the word of a human being} (Al-Muddaththir 25). This is similar to what the Jahmites said altogether: This is nothing but a created thing. And in this matter, they have predecessors who are worse than the polytheists of Quraish, namely, the people of 'Aad, the people of Hud, who said to their Prophet: {It is the same to us whether you warn or do not warn. This is nothing but the tradition of the

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is equivalent to it. There is no equivalence between them except in the plural form. Also, he used to say Farazan for the singular form and not Farzin. End quote. Jurists use this word to refer to a hypocrite who professes Islam and hides disbelief. Abdullah bin Wahb narrated: Al-Harith bin Nabhan informed me, from Muhammad bin Ubaydillah, from Awn bin Abi Juhayfa, from his father, from Ali bin Abi Talib that he was brought some Zanadiqa who worshipped an idol in Kufa, so he went out with them and dug a hole for them and ordered their necks to be struck.

(120) He said: I heard Malik say: As for the one who hides disbelief and outwardly displays Islam, such as the Zanadiqa and their like, when their true nature is revealed, they are killed and nothing is awaited from them, since their repentance is not known because they outwardly displayed Islam, while they were in disbelief. As for the one who openly displays disbelief and declares it after Islam, if a group of people gathered to confirm this, they should be fought. They should be called upon to repent before they are fought. One person from among them is the same as a group of people; he is called upon to repent before being killed.

He said: I heard Al-Layth bin Sa'd say about the Zanadiqa something similar to what Malik said.

He said: I heard Al-Layth bin Sa'd say: Abdur-Rabbih bin Saeed al-Ansari narrated to me, from Ibn Shihab, that he said about the Zindiqi man: Either he comes denying it, and the proof has been established against him, in which case he is killed and not asked to repent, or he comes repenting and confessing, in which case he is left alone. From the book Al-Muharaba of Muwatta' Abdullah bin Wahb – Dar al-Gharb Edition. O Abu Bakr Al-Khalal said: (1334) Ismah informed me, saying: Hanbal narrated to us, saying: I heard Abu Abdullah say: As for the Zanadiqa who profess Islam but are in reality following another religion, if they repent (all is well), otherwise they are killed. From Ahkam Ahl al-Milal wal-Riddah by Abu Bakr al-Khalal | Chapter on the Rulings Regarding the Zanadiqa.

Refer to the research titled "The General Agreement between the Apostate and the Disbeliever in Rulings," which provides more details about the differences among the Salaf regarding calling the Zindiq to repent and accepting his repentance.f



ancients, and we will not be punished} (Ash-Shu'araa 137). So what is the difference between the Jahmites and them, that we should avoid killing and declaring them disbelievers? «Ar-Radd 'ala al-Jahmiyyah by Uthman bin Saeed ad-Darimi | Chapter on Killing and Ordering the Zanadiqa and Jahmites to Repent from their Disbelief»

Abdullah bin Wahb said: (110) Al-Laith bin Saad told me, Rabia said: **Indeed, a Muslim is not sought for anything other than response to Islam. Whoever concealed himself with Islam [hypocrisy] has veiled himself; for who is clearer in their deception of Islam to the one whom they veiled it (i.e hypocrisy) from, as long as they conceal (hypocrisy)? Therefore, the hypocrites concealed with the Messenger of Allah (ﷺ) [the opposite of] what they announced to him publicly from Islam; and he knew them by their characteristics, he recognized them by the tone of speech and their news came to him. Do not seek an excuse against those who display Islam and are not true to it.** And in the matter of Islam, it is incumbent upon them to leave their homelands and inhabit the land of exile. If marriage to a Christian is permissible, then it is more permissible for him. **Islam covers him and not every Muslim is examined to be questioned and asked about jurisprudence. How many Muslims are there who are not accused of Islam, and perhaps they are not reciters or jurists?** «The Book of Fighting from Al-Muwatta of Abdullah bin Wahb – Dar al-Gharb Edition»

I said: Therefore, whoever shows Islam is not searched for what is in his heart to prove what contradicts that, let alone be questioned about the issues of the news and what his ignorance of the chapters allows, because we are not entrusted with revealing the secrets of people; rather, the judgment is by appearance and testimony to what we know.

It is mentioned in “Al-Umm by Al-Shafi’I (203-204/8): “The chapter of cautiousness in testimony:

Allah, the Almighty, said: {And do not pursue that which you have no knowledge of. Indeed, the hearing, the sight and the heart – about all those you will be questioned.} [Al-Israa’: 36]

And Allah, the Almighty, said: {Except for those who witness to the truth, and they know [it].} [Az-Zukhruf: 86]

Ar-Rabi’ told us: The Shafi’I said: It was narrated that Yusuf’s brothers described that their testimony was as they should have, so it was narrated that their elder brother said: {Return to your father and say, ‘O our father, indeed your son has committed theft, and we did not testify except to what we knew, and we were not witnesses of the unseen.’} [Yusuf: 81].

He said: **And a witness cannot testify except by what he knows; and knowledge is from three aspects: from them is what the witness witnessed so he testifies by observation, and from them is what he heard so he testifies with what he has documented from hearing from the accused, and from them is what the news manifested from that which is not possible in most of it to witness and its recognition**

**is established in the hearts so it testifies against him in this aspect.** And what a man testified to about a man that he did it, or he confessed to it, it is not permissible except that he gathers two matters: one of them is that he verifies it with observation, and the other is that he verifies it with hearing along with verification of sight when the action occurs.” End quote.

Saleh bin al-Imam Ahmad said: (497) I asked him about a man who testifies against someone he does not know, **so he said: He does not testify except for someone he knows and against someone he knows.** «Questions of Saleh bin Ahmed | The ruling on testifying against someone you do not know»

Abu Bakr Al-Khalal said: (72) Abd Al-Karim bin Al-Haitham Al-Aaquli informed me, he said: I heard Abu Abdullah, he was asked about the man who hears the sound of a drum and a flute and does not know its location? He said: What’s on you? He said: **What is hidden, do not search for it.** «Al-Amr bi al-Ma'ruf wa al-Nahy 'An al-Munkar by Abu Bakr Al-Khalal | The chapter of a man who hears the sound of evil from afar and does not see its place»

I said: Therefore, it is not permissible to rule on people by searching for what is hidden; rather, by the appearance that is either through hearing, seeing, or the news of the trustworthy narrators with what they know.

Allah, the Almighty, said: {And do not repel those who call upon their Lord morning and evening, seeking His Face. It is not for you to pass judgment on them in anything. And it is not for them to pass judgment on you in anything. Then you would be unjust.} [Al-An’am: 52]

Ibn Abi Hatim narrated in his “Tafsir”: (7339) Hujjaj bin Hamza narrated to us, Shu’aiba narrated to us, Warqaa narrated to us, from Ibn Abi Nujeh, from Mujahid, his saying: {And do not repel those who call upon their Lord morning and evening, seeking His Face. It is not for you to pass judgment on them in anything}, and it is not for them to pass judgment on you in anything. Then you would be unjust. Bilal and the son of Umm Mafeed, so they used to sit with Muhammad (ﷺ). Quraish said: We despise them, if it were not for them and their likes, we would have sat with you. So he was forbidden from expelling them. To His saying: {Is not Allah most knowing of the grateful?} [Al-An’am: 53]. «Tafsir Ibn Abi Hatim»

Allah, the Almighty, said: {And O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly. And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded? And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most

knowing of what is within their souls. Indeed, I would then be among the wrongdoers [i.e., the unjust].”} [Hud: 29-31]

Muqatil bin Sulayman said: {And I am not going to drive away those who have believed}; meaning: And I am not the one who does not accept faith from the lowly among you. Then he said: {Indeed, they will meet their Lord}, so He will reward them for their faith, like His saying: {Their account is only upon my Lord. If you only knew.} [Ash-Shu'araa': 113]; meaning: If you know, when they meet Him {But I see that you are a people who are ignorant}; of what I order you with and what I have come with. {And O my people, who will protect me from Allah if I drive them away}? It means: If I do not accept their faith; meaning: from the lowly. {Then will you not be reminded}? Meaning: Then won't you remember that there is no protector from God. {And I do not say to you that with me are the depositories of Allah, or that I know the unseen, or that I am an angel. And I do not say to those whom your eyes despise, 'Allah will never grant them any good.' Allah is most knowing of what is within them.} [Hud: 31]

It means, he does not say to you that I have the keys of Allah by which He guides the lowly without you. {And I do not know the unseen}; he says: And I do not say to you that I have the knowledge of that, that Allah guides them; and that is the saying of Noah in Ash-Shu'araa': {And I do not know what they used to do.} [Ash-Shu'araa': 112]. Then Noah said to them: {And I do not say to you that I am an angel} from the angels, I am only a human being, because of their saying: {We see you not except as a human being like ourselves} to the end of the verse. [Hud: 27]. {And I do not say to those whom your eyes despise}, meaning the lowly: {'Allah will never grant them any good'}; meaning faith, and even though they are lowly among you. {Allah is most knowing of what is within them}; meaning: what is in their hearts; meaning the lowly, of faith. Noah said: {Indeed, I would then be among the wrongdoers} if I do not accept their faith. «Tafsir Muqatil bin Sulayman (279-280/2)»

Al-Tabari said: {nor have I knowledge of} (Al-Ma'ida: 116), {of the unseen} (Aal 'Imran: 44), meaning that which lies within the souls of the servants, for only Allah knows that, so I claim Divinity and invite you to worship me, {nor do I say} (Al-An'am: 50), {of the angels, "I am an angel..." } (Al-An'am: 50), sent to you, and so I will be lying in my claim, but I am a human being like you just as you say, and I was commanded to call you to Allah and I have conveyed to you the message with which I was sent to you, {nor will I say to those whom your eyes despise, "Allah will not bestow any good on them"} (Hud: 31); he says: nor will I say to those who followed me and believed in Allah and recognized His Oneness, whom your eyes look down upon and who you called your weak and feeble, that Allah will not bestow any good upon you, which is belief in Allah, {and Allah knows best what is in their hearts} (Hud: 31); he says: Allah knows best the secrets of their hearts and what they believe in their hearts. He is their manager in that, and what I know of them is only what appears and becomes evident, and they manifested belief in Allah and followed me, so I will not repel them nor will I prohibit that, {for then I would indeed be among the wrongdoers} (Hud: 31), he says: If I say to those who showed faith in Allah and believed me that Allah will not bestow any good upon them and I judge their secrets contrary to what their speech showed me, out of ignorance of what is in their hearts, and I drove them away with my actions, then I am one of

those who act in a way that is not theirs to act, exceeding what Allah has commanded them to do, and that is wrongdoing. «Tafsir Al-Tabari (386-387/12)»

Ibn Abi Zamanin said: {And I will not drive away those who have believed; indeed, they will meet their Lord} who will hold them accountable for their deeds, {and I say not to you that with me are the depositories (treasures) of Allah} meaning: the depositories of Allah's knowledge, {nor do I say to those whom your eyes despise} who you look down upon and belittle, {that Allah will not give them any good (provision)} in the Hereafter, meaning: that He will give it to them if their hearts are sincere. «Tafsir Ibn Abi Zamanin (286/2)»

Allah said: {And among those around you of the bedouins are hypocrites, and among the people of Medina – they have entrenched themselves in hypocrisy – you do not know them, We know them} (At-Tawbah: 101)

Ibn Abi Hatim narrated in his “Tafsir” (10301) from Ibn Abbas regarding his statement: {you do not know them, We know them} (At-Tawbah: 101), he said: We recognize them.

(10302) From Qatadah, regarding his statement: {And among those around you of the bedouins} (At-Tawbah: 101) up to His statement: {you do not know them, We know them} (At-Tawbah: 101), Qatadah said: Then what's the matter with some people who meddle in people's affairs? He says: So-and-so is in Paradise, and so-and-so is in the Fire, and when you ask one of them about himself, he says: I do not know. By my life, you are more knowledgeable about yourself than you are about people's deeds, and you interfered in a matter that no Prophet interfered in, the Prophet of Allah Nuh (ﷺ) said: {And I do not know what they were doing} (Ash-Shu'ara': 112), and the Prophet of Allah Shu'aib (ﷺ) said: {Allah's provision is better for you if you are believers. And I am not a guardian over you} (Hud: 86), and Allah said to His Prophet Muhammad (ﷺ): {you do not know them, We know them} (At-Tawbah: 101)

«Tafsir Ibn Abi Hatim»

Allah said: {They said, “Shall we believe in you while the lowest of the people follow you?”} (Ash-Shu'ara: 111), {He said, “And how should I have knowledge of what they were doing?”} (Ash-Shu'ara: 112), {Their account is only with my Lord, if you would understand} (Ash-Shu'ara: 113), {And I do not drive away the believers} (Ash-Shu'ara: 114)

Yahya bin Sallam said: {And how should I have knowledge of what they were doing?} meaning: with what they do, I only see their outward appearance, and I do not have knowledge of the inward aspects of their situation. «Tafsir Yahya bin Sallam (512/2)»

Allah said: {O you who have believed, when believing women come to you seeking refuge, examine them. Allah knows best about their faith. And if you find them believing, then do not return them to the disbelievers} (Al-Mumtahanah: 10)

Imam Al-Shafi'i said: Allah the Blessed and Exalted said: {When believing women come to you seeking refuge, examine them} (Al-Mumtahanah: 10) until His statement: {nor may they marry them} (Al-Mumtahanah: 10), Allah the Blessed and Exalted also said: {And hold not to the oaths of disbelieving women} (Al-Mumtahanah: 10), which was revealed during the armistice that existed between the Prophet (ﷺ) and the people of Mecca who worshipped idols. Regarding Allah's statement, the Exalted and Sublime: {examine them. Allah knows best about their faith. And if you find them believing} (Al-Mumtahanah: 10), **offer them Islam, and if they accept and acknowledge it, then you have known that they are believers. And as such do the Children of Adam know the outward appearance: Allah the Blessed and Exalted said: {Allah knows best about their faith} (Al-Mumtahanah: 10), meaning their inner selves' faith, and this indicates that no one among the Children of Adam was given the ability to judge anything beyond what appears.** «Al-Umm by Al-Shafi'i | Annulment of Marriage when One Spouse Converts to Islam (47/5)»

Imam Al-Shafi'i said: Verily, Allah, the Exalted and Sublime, made clear to them the proofs in what He put under their authority of the ruling in this world not to pass judgement except by what appears of the accused and not to go beyond their strongest outward appearance. So He obligated upon His Prophet to fight the idolaters until they submit to Islam and to protect their blood once they show Islam. Then Allah explained, and then His Messenger explained, that none knows the secrets of their hearts in terms of their sincerity in Islam except Allah, so Allah, the Exalted and Sublime, said to His Prophet: {When believing women come to you seeking refuge, examine them} (Al-Mumtahanah: 10) (Ar-Rabi' read until His statement: {then do not return them to the disbelievers} (Al-Mumtahanah: 10)), meaning, And Allah knows best about the truthfulness of their faith. He said: {And if you find them believing} (Al-Mumtahanah: 10), meaning: What I commanded you to judge them by when they showed faith, because you do not know about the truthfulness of their faith what Allah knows, so judge them with the ruling of faith not to return them to the disbelievers, {they are not lawful [wives] for them, nor are they lawful [husbands] for them} (Al-Mumtahanah: 10) «Al-Umm by Al-Shafi'i | The Book of Invalidating Istihsan (310/7)»

Allah said: {You are only a reminder} (Al-Ghashiya: 21), {You are not a controller over them} (Al-Ghashiya: 22)

Narrated Al-Bukhari in his "Sahih" (25): On the authority of Ibn 'Umar (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said: I was commanded to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah,

and they establish prayer, and pay zakat. So, if they perform all that, then they save their lives and their properties from me except for the right of Islam, and their accounting will be with Allah. «Sahih Al-Bukhari | Chapter: {So if they repent, offer salah, and give zakat, then they are your brothers in religion} (At-Tawbah 9:11)»

Narrated Al-Bukhari in his “Sahih” (385): On the authority of Anas bin Malik who said: The Messenger of Allah (ﷺ) said: I was commanded to fight against the people until they say: “There is none worthy of worship except Allah”. So, when they say it, and they perform our prayer, and face our qiblah, and slaughter our slaughtered animals, then their blood and their properties are forbidden for us except rightfully, and their accounting is with Allah. And Ali bin Abdullah said: Khalid bin Al-Harith narrated to us, saying: Humayd said: Maymun bin Siyah asked Anas bin Malik, saying: O Abu Hamza, what forbids the blood and property of a slave? Anas said: Whoever testifies that there is no God but Allah, and faces our qiblah, and performs our prayer, and eats our slaughtered animals, then he is a Muslim. What is for a Muslim is permissible for him and what is upon a Muslim is upon him. «Sahih Al-Bukhari | Chapter: The virtue of facing the qiblah»

Narrated Al-Bukhari in his “Sahih” (2786): On the authority of Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said: I was commanded to fight against the people until they say: “There is none worthy of worship except Allah”. So, whoever says: “There is none worthy of worship except Allah”, saves his life and his property from me except for its right, and his accounting is with Allah. Umar and Ibn ‘Umar narrated it on the authority of the Prophet (ﷺ). «Sahih Al-Bukhari | Chapter: The Prophet’s ﷺ supplication to the people to embrace Islam and Prophethood»

Narrated Muslim in his “Sahih” (21): On the authority of Abu Hurairah from the Messenger of Allah (ﷺ) who said: I was commanded to fight against the people until they testify that there is no god but Allah and believe in me and what I have brought. So, if they do that, then they save their lives and their properties from me except for the right of Islam, and their accounting is with Allah. «Sahih Muslim»

Narrated Muslim in his “Sahih” (23): On the authority of Abu Malik from his father who said: I heard the Messenger of Allah (ﷺ) say: Whoever says: “There is no God but Allah”, and disbelieves in what is worshipped besides Allah, his blood and property are forbidden, and his accounting is with Allah. “Sahih Muslim»

Muslim narrated in his “Sahih” (2405): On the authority of Abu Hurairah that the Messenger of Allah (ﷺ) said on the Day of Khaybar: I will give this flag to a man who loves Allah and His Messenger, and Allah will grant victory through him. Umar bin Al-Khattab said: I have never loved leadership except that day, he said: So, I competed for it, hoping to be called for it. The Messenger of Allah (ﷺ) called for Ali bin Abi Talib and gave it to him, and said: Go and do not look back until Allah grants you victory. Ali walked for a while, then stopped and did not look back. He called out, “O Messenger of Allah! What am I fighting the

people for?” He said: Fight them until they testify that there is no God but Allah and that Muhammad is the Messenger of Allah. When they do that, then they have protected their blood and their properties from you, except rightfully and their accounting is with Allah. «Sahih Muslim»

Ahmad narrated in his “Musnad” (12643): On the authority of Anas bin Malik who said: The Messenger of Allah (ﷺ) said: I was commanded to fight against the people until they testify that there is no God but Allah and that Muhammad is the Messenger of Allah. When they testify, face our qiblah, eat our slaughtered animals, and perform our prayer, then their blood and their properties are forbidden for us except by its right. What is for a Muslim is permissible for them and what is upon a Muslim is upon them. «Musnad Ahmad bin Hanbal | Musnad Anas bin Malik»

Imam Ash-Shafi’I said, commenting on the hadith: This is consistent with what we have written before from the Book of Allah and the Sunnah of His Prophet (ﷺ). It shows that he only rules on what appears and that Allah Almighty is the guardian of what is hidden, because He knows, as He said: “And their accounting is with Allah.” Similarly, Allah Almighty said in what we have mentioned and in other verses: {You are not responsible for them in any way} (Al-An’am 6:52). And Umar (may Allah be pleased with him) said to a man whom he knew by Allah’s will about his religion: Are you a believer? He said: Yes. Umar said: I think you are seeking refuge. He said: Is there not in Islam that which I can seek refuge in? Umar said: Yes. And the Messenger of Allah (ﷺ) said about a man who was among the people of Hell that one of them went out with him until the one who said he was among the people of Hell was severely wounded, and the wounds hurt him, so he killed himself. The Messenger of Allah (ﷺ) was not prevented by what he had established of his hypocrisy and what, if he knew it from Allah, he knew about him [but] withheld from his blood from what he outwardly showed of faith.

So, any man who has been polytheist and then shows faith, no matter what the circumstances are, in which he is not being compelled by someone who met him and defeated him because of force, confinement, imprisonment, or anything else, faith protects his blood and makes the ruling of faith permissible for him. He is not killed out of suspicion that he did not believe except under compulsion or out of fear. And in a situation like his, that faith protects his blood and makes the ruling of faith permissible for him in this life, as is (the case of) someone who believed, then disbelieved, then showed faith. It does not matter whether he was testified against for disbelief, then he denied it and asserted faith, or he testified to the truth after being testified against, or he was not testified against, so he admitted disbelief, then showed faith. Whenever he shows faith, he does not swear an oath on what he said before about disbelief, whether he was testified against or not, and he protects his blood by what he shows of faith.

It does not matter whether he did it a lot, so that it happens time after time, or a few times. In terms of protecting blood and making the ruling of faith permissible for him in appearance, I see that if he does this more than once, he should be disciplined. It does not matter whether he was born a Muslim, then later became an apostate, or he was a polytheist, then converted to Islam, then became an apostate

after Islam. It does not matter whether he became a Jew, a Christian, a Zoroastrian, or a denier and a negator, or a religion that he does not show. Whenever he shows Islam in any of these states, and to whatever religion he belongs, his blood is protected and the ruling of Islam is applied to him. Whenever he remains on disbelief in any of these states, and to whatever religion he belongs, he is asked to repent. If he shows repentance, then the ruling of Islam is applied to him. If he refrains from it and remains on disbelief, then he is killed immediately when he refuses to show faith.

If killing him is delayed when he is asked to repent, then he refuses for three days or six days or more, then he shows faith, this protects his blood and the ruling of Islam is applied to him. «Al-Umm by Ash-Shafi'i | Chapter: What forbids the blood from Islam – The return of an apostate (397-399/7)»

He also said in a commentary on the hadith: “Thus the Messenger of God (ﷺ) informed him that the ordinance of God was that he fight them until they bore witness that there is no God but Allah, for when they did this their blood and their possessions would be spared, save for its due right — “that is, save in accordance with God’s ruling in regards to it them — and their reckoning would be with God concerning their sincerity, their falsehood, and their inner intentions. For God knows their inner intentions, and He has charged Himself with their judgment, without involving His prophets or the rulers of His creation.” And in accordance with this, the rulings of the Messenger of God (ﷺ) in matters between His servants, in terms of prescribed punishments and all kinds of rights, applied only to what they outwardly professed. He informed them that all of his rulings depended on what they openly demonstrated, while God alone judges matters of the heart. «al-Umm by al-Shafi'i (62/9) – Annotated by Rufay'i»

Al-Bukhari narrated in his Sahih (2498): From Umar ibn al-Khattab (may Allah be pleased with him), who said: “Some people used to receive revelation during the time of the Messenger of Allah (ﷺ), but revelation has been cut off. We will not seize you except for what we see of your actions. **Whoever shows us goodness, we will ensure his safety and bring him near, and we have no way of knowing his inner intentions; Allah will hold him accountable for his inner intentions. And whoever shows us evil, we will not ensure his safety, nor will we believe him even if he says that his inner intentions are good.**” «Sahih al-Bukhari | Chapter on Upright Witnesses»

Al-Bukhari narrated in his Sahih (3794): From al-Miqdad ibn 'Amr al-Kindi, who was an ally of Banu Zuhra, and was one of those who witnessed Badr with the Messenger of Allah (ﷺ): “He informed him that he had said to the Messenger of Allah (ﷺ): ‘What do you think if I encounter a man from the disbelievers in battle, and we fight, and he strikes one of my hands with his sword and cuts it off, and then he seeks refuge from me behind a tree, **saying, “I submit to Allah.” Should I kill him after he says this, O Messenger of Allah?**’ The Messenger of Allah (ﷺ) said: ‘**Do not kill him.**’ He said: ‘O Messenger of Allah, he cut off one of my hands, and then he said that after he had cut it off.’ The Messenger of Allah (ﷺ) said: ‘Do not kill him, for if you kill him, he will be in the same position you were in before you killed him, and you will be in the same position that he was in before he uttered the words that he said.’” «Sahih al-Bukhari | Chapter on the Attendance of the Angels at Badr»



Al-Bukhari narrated in his Sahih (6478): From Usama ibn Zayd ibn Haritha (may God be pleased with them both), who said: "The Messenger of God (ﷺ) sent us to al-Huraqa of Juhayna. He said: 'So we raided the people in the early morning and routed them.' He said: 'And I and a man from the Ansar caught up with a man from among them.' He said: 'When we closed in on him, he cried out, "There is no God but Allah!" The Ansari refrained from attacking him, but I stabbed him with my lance until I killed him.' He said: 'When we returned, the Prophet (ﷺ) heard about it, and he said to me: **'O Usama, did you kill him after he said, "There is no God but Allah"?' He said: 'I said, "O Messenger of God, he was only seeking refuge." He said: 'Did you kill him after he said, "There is no God but Allah"?' He said: 'So he kept repeating it to me until I wished that I had not become a Muslim before that day.'**" «Sahih al-Bukhari | Chapter on the Verse of Allah The Most High: 'And whoever revives it' (5:32)»

Muslim narrated in his Sahih (96): From Usama ibn Zayd, who said: "The Messenger of God (blessings and ﷺ) sent us on a raid, and we raided al-Huraqat of Juhayna. I caught up with a man and he said: 'There is no god but Allah.' So I stabbed him, and he fell to the ground. I felt bad about it, so I mentioned it to the Prophet (ﷺ), and the Messenger of God (ﷺ) said: **'Did you say, "There is no God but Allah," and you killed him?' He said: 'I said, "O Messenger of God, he only said it out of fear of the sword." He said: 'Why did you not cut open his heart so that you could know whether he had said it or not?' So he kept repeating it to me until I wished that I had become a Muslim on that day.'** Sa'd said: 'By Allah, I will never kill a Muslim until the heavy bellied one kills him,' meaning Usama. A man said: 'Did not Allah say: 'And fight them until there is no more fitnah (disbelief and polytheism) and the religion (worship) will all be for Allah Alone'? Sa'd said: 'We have fought until there is no more fitnah, but you and your companions want to fight until there is fitnah.'" «Sahih Muslim»

Imam al-Shafi'i said after narrating the hadith of al-Miqdad ibn al-Aswad: "Thus the Messenger of Allah (ﷺ) informed him **that Allah had forbidden the shedding of this man's blood because he had professed his faith in Islam at a time when he feared for his life, and He did not permit it despite the prevailing assumption that he had only embraced Islam in order to avoid being killed.**" «al-Umm by al-Shafi'i | Chapter on What Prohibits the Shedding of Blood in Islam (396/7)»

I say: The point here is that it is not permissible to judge people in a manner contrary to what they have outwardly demonstrated; one should not delve into their inner thoughts, no matter how strong the suspicion may be. For the Prophet (ﷺ) did not judge these two men in a manner contrary to what they had outwardly shown of Islam, even though it was more likely that they had only professed Islam in order to escape being killed.

Al-Bukhari narrated in his Sahih (4094): From Abu Sa'id al-Khudri, who said: "Ali ibn Abi Talib (may God be pleased with him) sent some gold dust from Yemen to the Messenger of Allah (ﷺ) in a piece of rough leather that had not been cleaned of its dirt. He said: 'So he divided it among four people: Umayyad ibn

Badr, Aqr'a ibn Habis, Zayd al-Khail, and the fourth was either 'Alqama or 'Amir ibn al-Tufayl.' A man from among his companions said: 'We were more deserving of this than these people.' This news reached the Prophet (ﷺ), and he said: 'Why do you not trust me, although I am the trustworthy one of He who is in the heavens? News from heaven comes to me in the morning and the evening.' He said: 'Then a man with sunken eyes, prominent cheekbones, a protruding forehead, a thick beard, a shaved head, and his lower garment tucked up came forward and said: 'O Messenger of Allah, fear Allah!' He said: 'Woe to you! Am I not the most deserving of the people of the earth to fear Allah?' He said: 'Then the man turned away.' Khalid ibn al-Walid said: 'O Messenger of Allah, **should I strike off his head?**' He said: **'No, for perhaps he prays.'** Khalid said: **'How many people pray with their tongues but their hearts are not with them?'** The Messenger of Allah (ﷺ) said: **'I have not been commanded to probe the hearts of the people or to cut open their bellies.'** He said: 'Then he looked at him as he walked away and said: 'From this man's loins there will emerge a people who will recite the Book of Allah fluently, but it will not go beyond their throats. They will leave the religion as an arrow leaves its bow. I think he said: 'If I live to see them, I will kill them as the people of Thamud were killed.'" «Sahih al-Bukhari | Chapter on the Dispatch of Ali ibn Abi Talib (ؓ) and Khalid ibn al-Walid (ؓ) to Yemen Before the Farewell Pilgrimage»

Al-Bukhari narrated in his Sahih (4608): Narrated `Ali: Allah's Messenger (ﷺ) sent me, Az-Zubair and Al-Miqdad saying, "Proceed till you reach Rawdat Khakh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached the Rawda, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes." So she took it out of her braid, and we brought the letter to Allah's Messenger (ﷺ). The letter was addressed from Hatib, bin Abi Balta'a to some pagans of Mecca, telling them about what Allah's Apostle intended to do. Allah's Messenger (ﷺ) said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the Emigrants who were with you, have got their kinsmen (in Mecca) who can protect their families and properties. So I liked to do them a favor so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (i.e. Islam) nor did I do it to choose Heathenism after Islam." Allah's Messenger (ﷺ) said to his companions, "As regards him, he (i.e. Hatib) has told you the truth." `Umar said, "O Allah's Messenger (ﷺ)! Allow me to chop off the head of this hypocrite!" The Prophet (ﷺ) said, "He (i.e. Hatib) has witnessed the Badr battle (i.e. fought in it) and what could tell you, perhaps Allah looked at those who witnessed Badr and said, "O the people of Badr (i.e. Badr Muslim warriors), do what you like, for I have forgiven you. "Then Allah revealed the Sura:-- "O you who believe! Take not my enemies And your enemies as friends offering them (Your) love even though they have disbelieved in that Truth (i.e. Allah, Prophet Muhammad and this Qur'an) which has come to you .... (to the end of Verse) .... (And whosoever of you (Muslims) does that, then indeed he has gone (far) astray (away) from the Straight Path." (60:1) «Sahih Al-Bukhari – Book: Do not take My enemies and your enemies for friends (Al-Mumtahanah: 1)»

Imam Al-Shafi'i quoted the Hadith to prove: The blood of anyone inviolable in Islam is not to be shed unless he kills, commits adultery after being married, or commits blatant kufr after being a Muslim and continues to be in a state of kufr. (He then said after mentioning the Hadith of Hatib): **This Hadith, along**

**with what we have described, shows that judgment should not be based on suspicion.** This is because there was a possibility that Hatib's intention was as he stated; that he did not do that because he doubted Islam, but rather to protect his kin. It is also possible that it was a temporary slip not due to a desire not to follow Islam; however, there was a possibility that he meant the worst. Therefore, judgment was based on his word in what was assumed to be his action; **the Prophet's (ﷺ) judgment was not to kill him or to attribute the predominant meaning to him. There was no situation similar to this, where a suspicion was apparently stronger.** Because the Prophet's (ﷺ) command is extremely great when compared to all humans after him. So if a person who divulged the Prophet's (ﷺ) secret, while the Prophet (ﷺ) was seeking their ruin, **and the Prophet (ﷺ) believed him despite the overwhelming doubt that occurred to the people's minds, then they should accept it from someone after him in a case which is less severe than his,** and it is more appropriate to accept that from him than what was accepted from the Prophet (ﷺ). (Al-Shafi'i was asked: What do you think if someone said: The Prophet (ﷺ) said: He told the truth, and he only left him alone because he knew he was telling the truth, and not because of the possibility that his action could have been sincere or not? The answer is): The Prophet (ﷺ) knew that the hypocrites were liars but he protected their blood judging by the apparent meaning. If the Prophet's (ﷺ) judgment in Hatib's case was based on knowing that he was telling the truth, then his judgment on the hypocrites should have been to kill them because he knew that they were liars: nevertheless, he judged them by the apparent meaning only, and Allah Alone took care of their secrets. This was so that no judge after him would disregard a judgment like the one you described because of doubts that the people of ignorance had. Every judgment that the Prophet (ﷺ) made was general, unless there was a proof that it was for a specific person or from the Jama'ah (community) of Muslims who could not have established a Sunnah for him, or that it was mentioned in the Book of Allah, the Magnificent. «Al-Shafi'i's Al-Umm – Book: A Muslim aiding the polytheists against Muslims (609-611/5)»

I say: Look at how the Prophet (ﷺ) did not judge Hatib based on what was against him although the suspicion that he joined the polytheists was strong, this is because suspicion is not considered in judgments, and Allah, the Exalted, did not instruct us to search and dig into people's intentions, but rather to judge them by what appears to us as we have explained.

Muslim narrated in his "Sahih": (33) From 'Uthban bin Malik: I came to Medina and met 'Uthban. I said to him: I heard a Hadith from you. He said: My sight became weak, so I sent for the Prophet (ﷺ) requesting him to come to my place and offer a prayer so that I could acquire its blessing as a place where the Prophet (ﷺ) had offered a prayer. The Prophet (ﷺ) came accompanied by some of his Companions. He entered my house offering prayers, while his Companions were talking among themselves. Then they ascribed its greatness and high status to Malik bin Dikhshum, saying: They would wish that he prays against him, invoking destruction upon him, and they would wish that he is harmed. When the Prophet (ﷺ) finished the prayer, he asked: Does not he testify that there is no God but Allah and that I am His Messenger? They said: He says it, but not sincerely. He said: No one who testifies that there is no God but Allah and that I am His Messenger will enter Hell or touch the Fire. Anas said: I admired this Hadith, so I said to my son: Write it down. He wrote it down. «Sahih Muslim»

Ahmad narrated in his Musnad: (16561) From Uqba bin Malik: A raiding party of Allah's Messenger (ﷺ) on a sudden raid attacked the people of a water-point, and a man from the people of the water point came out and attacked one of the Muslims, so he was attacked by a man from the Muslims. He said: "I am a Muslim!" But he killed him. When the Muslims returned, they mentioned it to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) stood up and delivered a sermon, praising Allah, and then said: **As for what follows, what is up with the Muslim that he kills a man who said: I am a Muslim? The man said: O Allah's Messenger! He killed him as he was trying to escape. Allah's Messenger (ﷺ) turned his face and stretched his right hand and said: May Allah reject him, who kills a Muslim. He said it three times.** «Musnad Ahmad bin Hanbal – Hadith of Uqba bin Malik»

Abd al-Razzaq Al-San'ani narrated in his "Musannaf" with a correct and connected chain of narration: (18688) From Ma'mar, from Al-Zuhri, from Ata bin Yazid Al-Laithi, from Ubaidullah bin Adi bin Al-Khiyar, from Abdullah bin Adi Al-Ansari, who told him that the Messenger of Allah (may Allah bless him and grant him peace) was sitting among the people when a man came to him, asking for permission to kill a hypocrite (munafiq) or to consult him in secret about killing him. The Messenger of Allah (may Allah bless him and grant him peace) raised his voice **and said, "Does he not testify that there is no God but Allah?" He said, "Yes, but he has no testimony." He said, "Does he not testify that I am the Messenger of Allah?" He said, "Yes, but he has no testimony." He said, "Does he not pray?" He said, "Yes, but he has no prayer." He said, "These are the people from whom I have been prohibited."** – «Musannaf Abd al-Razzaq Al-San'ani | Chapter: Mentioning the Hypocrites»

Imam Al-Shafi'i commented on the hadith saying: So, the Messenger of Allah (may Allah bless him and grant him peace) informed the person who asked for permission to kill the hypocrite that Allah prohibited him from killing him if he showed Islam, and this is in agreement with the Book of Allah (the Quran) that faith is a shield, and in agreement with the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace) and the judgment of the people of the world. Allah has informed us about them that they are in the lowest level of Hell. – «Al-Umm by Al-Shafi'i | Chapter: What makes blood inviolable in Islam (396-397/7)»

I say: Therefore, the witness is not permissible against the one who has shown Islam, unlike the apparent one, unless he shows with certainty a return from Islam and evident disbelief, not by suspicions and illusions.

Allah the Almighty said: {O you who have believed, when you go forth in the cause of Allah, investigate thoroughly and do not say to one who offers you As-Salam, "You are not a believer," seeking the goods of this world's life; for with Allah are abundant spoils. You were likewise before, but Allah bestowed favor upon you. So investigate thoroughly. Allah is ever-aware of what you do.} [An-Nisa: 94].

- The scholars differed in the pronunciation of the word “As-Salam” (peace): The majority of the Kufi, Medinan, and Meccan scholars read it as “As-Salam,” while some people of Iraq read it as “As-Silm.” All readings have the same meaning, which is submission.

Muslim narrated in his Sahih (22 – 3025): From Ata, from Ibn Abbas, who said: A group of Muslims met a man who had booty, so they said, “Peace be upon you.” They took him and killed him and took that booty. Then the verse was revealed: {And do not say to one who offers you a greeting, “You are not a believer”} [An-Nisa: 94]. Ibn Abbas read it as “As-Salam.” «Sahih Muslim - Abd al-Baqi annotation»

Said bin Mansur narrated in his Tafsir (646): Hashim told me, Mughirah told me, from Ibrahim and Auf, from Al-Hasan, that they used to read: {To one who offers you As-Silm}. “At-Tafsir min Sunan Sa’id bin Mansur” «Tafsir from the Sunan of Sa’id bin Mansur»

Hafs bin Umar narrated (34): Ammar bin Nasr narrated to us, An-Nadr bin Shumail narrated to us, from Harun, from Amr, from Al-Hasan, from the Prophet (may Allah bless him and grant him peace): **{And do not say to one who offers you As-Salam}, with the “Siin” and “Laam” in nasb (accusative case). He said: It is “As-Salam.”** A man said it, and they killed him. He said: This is the recitation of Abu Amr. – «Juzz Qiraat An-Nabi” (Part of the recitations of the Prophet) by Hafs bin Umar – Maktabat al-Dar edition»

Ibn Abi Zamnin said: **The one who read {To one who offers you As-Silm} means that he surrendered to you.** – «Tafsir Ibn Abi Zamnin” (398/1)»

Abu Bakr Ibn Mujahid said: (32) They differed about including or excluding the letter “Alif” in the phrase {To one who offers you As-Salam}. Ibn Kathir, Abu Amr, Al-Kisa’l, and Asim in the narration of Abu Bakr and Hafs read {As-Salam} with “Alif.” Ali bin Nasr narrated from Abaan, from Asim: {As-Salam} with “Alif.” Al-Ashnani narrated to us, he said: Ahmad bin Saleh narrated to us, saying: Harmi narrated to us, from Abaan. Musa bin Harun narrated to me, from Shu’ba, from Abaan, from Asim: {To one who offers you As-Salam} with a kasrah on the “Siin” and sukun on the “Laam.” Al-Mufaddal narrated from Asim, {As-Salam} without “Alif,” like Hamza. Nafi’, Ibn ‘Amir, and Hamza read {As-Silm} with a fathah on the “Laam” and without “Alif.” Qanbal, Al-Buzzi, and Matraf narrated from Ibn Kathir, and Hakim from Shabl, from Ibn Kathir: {As-Salam} with “Alif.” It was narrated from Shabl, from Ibn Kathir: {As-Silm} without “Alif.” Obaid narrated from Shabl, from Ibn Kathir: {To one who offers you As-Silm} without “Alif.” Obaid said: They read everything in the Quran about submission without “Alif.” – “As-Sab’ah fi Al-Qira’at” «The Seven in Recitations) by Ibn Mujahid | Mentioning their differences in Surah An-Nisa»

Abu Ja’far al-Nahhas said: The people of the two holy cities (Mecca and Medina) and the people of Kufa read: {to one who gives you [a greeting of] al-Salam (peace)} and this is permissible because when he

has greeted you, he has given al-Salam (peace), **and the Arabs say: So-and-so has given al-Salam (peace) to me;** meaning **he has submitted and surrendered**. And Allah, the Exalted, said: {And they will impart to Allah that Day [their] al-Salama (submission)} (An-Nahl: 87). Abu Raja' read: {And do not say to him who has given al-Silama (peace) to you} «I'rab al-Qur'an by al-Nahhas (482/1)»

al-Salam has been interpreted as Islam, which is submission to Allah and obedience to Him:

Yahya bin Sallam said: **{And they will impart to Allah that Day [their] al-Salama (submission)} (An-Nahl: 87) They will give Islam that Day and submit to it, believe in Allah and disbelieve in the devil and idols. Qatadah said: They will be humiliated and submit that Day.** «Tafsir Yahya bin Sallam (81/1)»

Ibn Abi Hatim narrated in his "Tafsir": From Qatadah, may Allah be pleased with him, in his saying: **{And they will impart to Allah that Day [their] al-Salama (submission)} (An-Nahl: 87). He said: They will be humiliated and submit that Day.** «Tafsir Ibn Abi Hatim»

Muqatil bin Sulayman said: **{And they will impart to Allah that Day [their] al-Salama (submission)} (An-Nahl: 87); meaning: the disbelievers of Mecca; they submitted to Him and humbled themselves to Him.** «Tafsir Muqatil bin Sulayman (482/2)»

Ibn Abi Zamanin said: **{And they will impart to Allah that Day [their] al-Salama (submission)} (An-Nahl: 87);** i.e.: they submitted and believed in Allah, and disbelieved in the devils and idols. «Tafsir Ibn Abi Zamanin (415/2)»

Allah, the Exalted, said: {But if they withdraw from you and do not fight you and offer you peace, then Allah has not made for you any way against them} (An-Nisa: 90).

Ibn al-Mundhir narrated in his "Tafsir" (2099): Ali bin Abd al-Aziz told us, he said: Al-Athram narrated from Abi Ubaidah: **{And offer you al-Salama (peace)} i.e.: submission, he said: they submitted.** «Tafsir Ibn al-Mundhir»

It is stated in "Lisan al-Arab | Chapter of the letter Sin al-Muhimmah (295/12)": **al-Salamu (Peace): Islam.** Al-Salmu (yielding): seeking protection, obedience, and submission. And His, the Exalted, saying: {And do not say to him who has given al-Salama (peace) to you, "You are not a believer"} (An-Nisa: 94) and it was read: al-Salaamu, with the letter alif, **as for al-Salaamu, it is possible that it is from al-Taslim**

**(submission), and it is possible that it is in the meaning of al-Salami, which is surrender and submission to the will of the Muslims. End quote.**

It is stated in "Al-Mukhtasar Al-Nasaih fi Tahdhib Al-Kitab Al-Jami' Al-Sahih by Al-Muhallab bin Abi Sufra (d. 82 AH)": Chapter of {To him who has given a greeting of al-Salaama (peace) to you, "You are not a believer"} **and al-Silmu, al-Salamu & al-Salaama are one.** End quote.

Allah, the Exalted, said: {So enter into Islam completely} (Al-Baqarah: 208).

Abd al-Razzaq al-San'ani narrated in his "Tafsir" (245): Ma'mar narrated from Qatadah, in **His, the Exalted's, saying: {So enter into al-Silm (Islam) completely} (Al-Baqarah: 208) He said: Enter into Islam completely** {And do not follow the footsteps of Satan} (Al-Baqarah: 168) to say: his sins. «Tafsir Abd al-Razzaq al-San'ani»

Ibn Abi Hatim narrated in his "Tafsir" (1945): Ali bin al-Husayn narrated to us, Ahmad bin al-Sabbah narrated to us, Al-Haytham bin Yaman informed us, Ismail bin Zakariya narrated to us, Muhammad bin Awn narrated to us, from Ikrimah, from Ibn Abbas, he said: Allah, the Blessed and Exalted, said: **{So enter into al-Silm (Islam) completely} He said: Enter into the laws of the religion of Muhammad ﷺ**, and do not leave anything of it, and it is enough for you to believe in the Torah and what is in it.

(1946) Abu Zur'ah narrated to us, Minjab narrated to us, Bishr bin Umara informed us, from Abi Rawq, from Ad-Dahhak, from Ibn Abbas, His saying: **{So enter into al-Silm (Islam) completely} He said: al-Silm: Islam.** And it was narrated from Abi al-Aaliyah and Ar-Rabi' bin Anas something like that.

(1947) Muhammad bin Saad al-Awfi informed us in what he wrote to me, my father narrated to me, my uncle al-Husayn narrated to me, from his father, from his grandfather, from Ibn Abbas, His saying: **{O you who have believed, enter into al-Silm (Islam) completely} and al-Silm: Islam.** And it was narrated from Ikrimah, and one of the two opinions of Mujahid, and As-Suddi, and Ad-Dahhak, and Tawus, and one of the two opinions of Qatadah, something like that.

(1948) My father narrated to us, Isa bin Abi Fatima narrated to us, Sufyan bin Uyaynah narrated to us, from Ibn Abi Najeh, from Mujahid, in his saying: **{So enter into al-Silm (Islam) completely} He said: In all kinds of righteousness.**

«Tafsir Ibn Abi Hatim»

At-Tabari narrated in his "Tafsir" (4013): Yunus narrated to me, he said: Ibn Wahb said, Ibn Zayd said in his saying: **{So enter into al-Silm (Islam)} (Al-Baqarah: 208) He said: al-Silm: Islam.** «Tafsir At-Tabari»

Abu Ubayd Al-Qasim bin Sallam said: And he said: **{O you who have believed, enter into al-Silm (Islam) completely} (Al-Baqarah: 208). So al-Silm is Islam.** «Al-Iman by Abu Ubayd Al-Qasim bin Sallam | Chapter of Naming Faith by Saying Without Action (p. 51)»

Allah, the Exalted, said: {But if they incline to al-Sallami (peace), then incline to it} (Al-Anfal: 61).

And in a reading al-Silm (peace):

Hafs bin Umar narrated (24): Al-Kisa'i narrated to us, Harb bin Mihran narrated to us, from Abi Rashid, the freedman of Abd al-Rahman bin Abza, he said: The Messenger of Allah used to read with these letters: {So enter into Islam}, **{But if they incline to al-Silm (peace)}**, and {And call to peace} with the **raising of the letter sin and with its lowering.** «Part of the Readings of the Prophet ﷺ, by Hafs bin Umar - Edition of Maktabat ad-Dar»

Narrated Ibn Abi Hatim in his "Tafsir": (9118) Abu Zur'ah narrated to us, from Minjab ibn Al-Harith, who was informed by Bishr ibn 'Umara, from Abu Rawq, from Ad-Dahhak, from Ibn 'Abbas, **regarding His saying: {And if they incline to al-Silm (peace)}, he said: "To obedience."**

(9122) Muhammad ibn Al-Abbas, a client of Bani Hashim, narrated to us. Muhammad ibn 'Amru Zunayj narrated to us, Salama narrated to us, from Ibn Ishaq. Yahya ibn 'Abbad ibn Abdillah ibn Az-Zubayr narrated to me, from his father, regarding His saying: **{And if they incline to al-Sallami (peace), then incline to it}.** It means: **If they invite you to al-Sallami (peace) on the condition of Islam, then make peace with them based on that.** «Tafsir Ibn Abi Hatim»

This meaning of the verse in An-Nisa' explains the reason for its revelation regarding a group of people who showed Islam, as a part of submission and surrender.

'Abd Ar-Razzaq As-San'ani said in his "Tafsir": (616) Ma'mar narrated to us, from Qatadah, regarding the saying of Allah The Almighty: {And do not say to one who offers you al-Salaam (peace) "You are not a believer"} (An-Nisa': 94). He said: It has reached me that a man from the Muslims raided a man from the polytheists. When he attacked him, **the polytheist said to him: I am a Muslim. There is no God but**



**Allah.** The Muslim man killed him after he said that. When the Prophet ﷺ knew about that, he said to the one who killed him: **Did you kill him after he said, “There is no God but Allah”? He said: He was just excusing himself, O Prophet of Allah. He only said that to save himself, and it is not like that. The Prophet ﷺ said: Why didn’t you cut open his heart?** Afterward, the killer of the man died, and was buried, but the earth spat him out. The Prophet ﷺ was informed about that, so he ordered them to bury him again. Then, she spat him out again, so he ordered them to bury him once more. The earth spat him out three times. The Prophet ﷺ said: The earth has refused to accept him. So, throw him in a cave. Ma’mar said: And some of them said: The earth indeed accepts someone who is even worse than him, but Allah made it a lesson for you all. «Tafsir ‘Abd Ar-Razzaq As-San’ani»

Ibn Abi Hatim narrated in his “Tafsir”: (5824) From Al-Hasan, that some of the companions of the Messenger of Allah ﷺ were out traveling when they met some of the enemy and fought them, so they defeated them. One of them ran away, and a man followed him intending to take his provisions. However, as he stabbed him with the spear, **he said: I am a Muslim. I am a Muslim.** He stabbed him quickly and killed him. His followers took his provisions. He said: This was reported to the Messenger of Allah ﷺ, so the Messenger of Allah ﷺ said to the killer: **Did you kill him after he said, “I am a Muslim”? He said: O Messenger of Allah, he said it as an excuse. He said: Did you check his heart? He said: Why, O Messenger of Allah? He said: To know if he is truthful or lying. He said: I knew that, O Messenger of Allah. The Messenger of Allah ﷺ said: His tongue was just expressing itself. His tongue was just expressing itself.** He said: Soon after, the killer died. His companions dug a grave for him, but in the morning, they found him out of the grave. They dug another grave for him, but in the morning, they found him out of the grave next to his first one. Al-Hasan said: I do not know how many times the companions of the Messenger of Allah ﷺ buried him. Maybe twice or three times. Each time, the earth would spit him out. When we saw that the earth would not accept him, we took him by his legs and threw him in one of those canyons. Allah The Almighty revealed: {O you who have believed, when you go forth in the cause of Allah} to the end of the verse (An-Nisa’: 94). So, make sure that they are people of Islam. Al-Hasan said: By Allah, that was only because Allah wanted to admonish the people not to do that again, otherwise the earth indeed accepts someone who is even worse than him. «Tafsir Ibn Abi Hatim»

Abdullah bin Wahab said: (507) Jarir bin Hazim informed me that he heard Al-Hasan say: The Messenger of Allah ﷺ sent an army detachment, and **a man came to them and said: Peace be upon you. A man stood up to him to kill him, and he said: I am a believer. He said: you lied, rather you are seeking refuge. He killed him, and Allah The Almighty revealed: {And do not say to one who gives you al-Salaama (peace) “You are not a believer,” seeking the goods of the worldly life} [An-Nisa’ 4:94].** «Muwatta’ of Abdullah bin Wahab – Dar Al-Gharb Edition»

Ibn Abi Shaybah narrated in “Musannaf”: (33776) From Saeed bin Jubayr, who said: Al-Miqdad bin Al-Aswad went out in an army detachment, they passed by a man with his spoils and they wanted to kill him, **he said: There is no God but Allah,** so Al-Miqdad said: He wished he had fled with his family and wealth. He said: When they arrived, they mentioned that to the Prophet ﷺ, **so this verse was revealed:**

**{O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you al-Salaama (peace) “You are not a believer,” desiring the commodities of the worldly life. But with Allah are many acquisitions} [An-Nisa’ 4:94].** He said: The spoils, {And with Allah are many acquisitions. Like that, you were before; then Allah conferred favor upon you} [An-Nisa’ 4:94]. He said: You used to conceal your faith from the polytheists, {Then Allah conferred favor upon you} [An-Nisa’ 4:94], So Islam became evident, {So investigate} [An-Nisa’ 4:94] a warning from Allah, {Indeed, Allah is ever, with what you do, Acquainted} [An-Nisa’ 4:94]. «Musannaf Ibn Abi Shaybah | In what bloodshed is stopped and what prevents a man from being killed»

Al-Tabarani narrated: (12379) From Ibn Abbas, who said: The Messenger of Allah ﷺ sent an army detachment in which Al-Miqdad bin Al-Aswad was, and when they reached the people, they found that they had dispersed and a man with a lot of wealth remained and did not leave. He said: I bear witness that there is no God but Allah. Al-Miqdad swung at him and killed him, and a man from his companions said to him: You killed a man who said: There is no God but Allah, by Allah, this will be mentioned to the Prophet ﷺ. When they came to the Prophet ﷺ, they said: O Messenger of Allah, a man testified that there is no God but Allah and Al-Miqdad killed him. **He said: Call Al-Miqdad for me. He said: O Miqdad, did you kill a man who said: There is no God but Allah? How are you with the statement: There is no God but Allah? He said: So Allah revealed: {O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you al-Salaama (peace) “You are not a believer,” desiring the commodities of the worldly life. But with Allah are many acquisitions. Like that, you were before; then Allah conferred favor upon you} [An-Nisa’ 4:94].** The Messenger of Allah ﷺ said: He was a believing man who concealed his faith from a disbelieving people, and so you concealed your faith in Makkah. «Al-Mujam Al-Kabir for Tabarani | Saeed bin Jubayr from Ibn Abbas»

At-Tabari said in his “Tafsir”: (10221) Muhammad bin Al-Hussein narrated, saying: Ahmad bin Al-Mufaddal narrated, saying: Asbat narrated from As-Suddi: {O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you al-Sallama (peace) “You are not a believer,” desiring the commodities of the worldly life. But with Allah are many acquisitions. Like that, you were before; then Allah conferred favor upon you} [An-Nisa’ 4:94]: The Messenger of Allah ﷺ, sent an army detachment led by Usama bin Zaid to Banu Damrah. They met a man from them called Mirdath bin Nahik, with him were his spoils and a red camel. When he saw them, he took refuge in a mountain cave, and Usama followed him. When Mirdath reached the cave, he put his sheep in it, then he came to **them and said: Peace be upon you. I bear witness that there is no God but Allah and that Muhammad is the Messenger of Allah.** Usama attacked him and killed him for the sake of his camel and his spoils. When the Prophet ﷺ sent Usama, he loved to praise him and ask his companions about him. When they returned, he did not ask them about him. So the people kept talking to the Prophet ﷺ and saying: O Messenger of Allah, if you had seen Usama, a man met him and said: There is no God but Allah, Muhammad is the Messenger of Allah, and he attacked him and killed him while he was turning away from them. When they talked a lot about him, he raised his head to Usama **and said: How are you with the statement: There is no God but Allah? He said: O Messenger of Allah, he only said it seeking refuge. He sought refuge with it. The Messenger of Allah ﷺ said to him: Did you split open his heart and look at it? He said: O Messenger of Allah, his heart is a piece of his body. Allah, The Exalted,**

**revealed the news of this** and informed him that he had only killed him for the sake of his camel and his sheep. That is when he says: {Desiring the commodities of the worldly life. But with Allah are many acquisitions. Like that, you were before; then Allah conferred favor upon you} [An-Nisa' 4:94], he says: So Allah repented towards you. **Usama swore that he would not fight a man who says: There is no God but Allah, after that man and what he faced from the Messenger of Allah ﷺ.** «Tafsir At-Tabari»

Narrated Ibn Shihbah: (742) from Al-Qaqaa' bin 'Abdullah bin Abi Hadradah Al-Aslamiy, from his father, that the Messenger of Allah (ﷺ) sent him, Abu Qatadah, and Muhallim bin Jithamah on a military expedition to Idam. He said: We met 'Amir bin Al-Adbat Al-Ashja', and he saluted them with the greeting of Islam. Abu Qatadah and Abu Hadradah stopped their horses, but Muhallim bin Jithamah attacked him and killed him. Then, he took his camel, his water skin, and dates dipped in goat's milk. When they came (to the Prophet), they informed him of their deed. **He said: Did you kill him after he said: I believe in Allah? And the Quranic Verse was revealed: "O you who believe! When you go forth in the cause of Allah, investigate carefully, and say not to anyone who offers you a salutation of peace: You are not a believer, out of a desire for the casual goods of this life (you may obtain by killing him unjustly); For with Allah are abundant spoils." - (al-Nisa 94).**

(744) Narrated to us Musa bin Isma'il: Hammad bin Salama reported on behalf of Khalid Al-Hadhdhaa', on the authority of Abu Qilabah, that an army of the Messenger of Allah (ﷺ) raided some people from Banu Tamim. One of them was attacked, and he said: I am a Muslim. Nevertheless, he was killed. Khalid said: Then Nasr bin 'Aasim Al-Laithi reported to me that Muhallim bin Jithamah was the one who attacked the man **who said, 'I am a Muslim'**, and killed him. Some of his people came and declared Islam; and they said, "O Messenger of Allah, Muhallim bin Jithamah killed our companion after he said: 'I am a Muslim'." He (The Prophet) said: **Did you kill him after he said: I am a Muslim? He said: Messenger of Allah, he said this to protect himself. He said: Then, why did you not seek out his heart and see? He said: I thought that I knew him. Then, he said: Why did you kill him?** Then, he said: I will hold those who go by the Book of Allah to account [by it]. So, when they were about to kill him, the Messenger of Allah (ﷺ) felt very sad for him, since he was one of his (Prophet's) knights. So, he spoke to his people, and they accepted blood money from him. And Muhallim also gave them another blood money. And so, they took two blood moneys.

(745) Narrated to us: Ahmad bin 'Abdur-Rahman bin Bakkar: Al-Waleed bin Muslim reported, on the authority of 'Abdullah bin Ziyaad bin Sam'aan and others, on behalf of 'Abdullah bin Shahaab Az-Zuhri, from 'Abdullah bin Muhaab, from Qubeisah bin Dhuwaib Al-Ka'biy, who said: The Prophet (ﷺ) sent an army and they met the polytheists at Idam or near it. Allah defeated the polytheists. Muhallim bin Jithamah Al-Laithi overtook 'Amir bin Al-Adbat Al-Ashja'i. When he reached him, **he said: I testify that there is no God but Allah.** He had hardly finished his statement when he killed him. When the Messenger of Allah (ﷺ) was informed about this incident, he sent for Muhallim, **and said: Did you kill him after he said: La ilaha ill-Allah (There is no God but Allah)? He said: Messenger of Allah, if he did say that, he only said that to save himself; but he is a disbeliever. The Messenger of Allah (ﷺ) said: Why did you not seek out his heart? He intended to say, and Allah knows best, he only expressed what**

his heart and tongue stated. Ibn Sam'aan said: Muhallim killed him because he was eager to obtain his weapon; and the following verse was revealed: **"And say not to anyone who offers you a salutation of al-Salaama (peace): You are not a believer"**- (al-Nisa': Ayah 94). Al-Waleed said: Abu Sa'eed also informed us that he heard Al-Hasan say: This Ayah was revealed concerning the killing of Mirdass Al-Fadaki.

(747) Narrated to us by Muhammad bin Haatim: Yunus bin Muhammad reported on behalf of Shu'aibaan, from Qatadah concerning Allah's statement: **"For with Allah are abundant spoils."**- Al-Nisa', Ayah 94. He said: You were disbelievers till Allah blessed you with Islam. **"So verify. Indeed, Allah is ever, with what you do, Acquainted."**- Al-Nisa', Ayah 94. He said: This verse was revealed, according to what we were informed, about Mirdass, a man from Ghatafan, about whom it was said that the Prophet (ﷺ) sent an army to him, i.e. Ghaleeb Al-Laithi, against the people of Fadak. The people of Mirdass came out to meet them in the mountain. The cavalries attacked them in the early morning. **He said to his people: I am a Muslim**, and I will not be with you. Consequently, his people ran away in the mountain. The cavalries met him in the morning, and when he met the Prophet's Companions, (رضي الله عنهم) they killed him and took away everything he had. **Allah revealed concerning this incident: "And say not to anyone who offers you a salutation of al-Salaama (peace): You are not a believer."**- (al-Nisa': Ayah 94). This was because the salutation of the Muslims is **"As-Salaam 'Alaikum"** (Peace be upon you), and by this, they are known and they greet each other.

(748) Narrated Sa'eed bin Aws: Al-Ash'ath narrated to us from Muhammad, from a man from Quraysh, that he killed a man from the pagans of Banu Tameem after he said: **"I am a Muslim."** So, Al-Aqra' bin Habis and Wakee' asked for his blood money. **The Prophet (ﷺ) asked: "Did you kill him after he said: 'I am a Muslim?'" He responded: "O Messenger of Allah, he only said it to protect himself." He asked: "Did you not open his heart (to verify his faith)?"** He handed him over to them and they (i.e the companions) saw the unhappiness in the face of the Messenger of Allah (ﷺ), so they were with the two of them until they became content with the blood money. They said: **"O Messenger of Allah, they have agreed on the blood money."** So the Messenger of Allah (ﷺ) appointed one of them as an overseer of irrigation, and he brought him closer to it. «Tarikh Al-Madina by Ibn Shabbah | Mention of the Campaigns of the Messenger of Allah (ﷺ)»

Ibn Abi Zamaneen said: {O you who have believed, when you set out in the cause of Allah.} [An-Nisaa: 94]. Qatadah's Tafsir narrates: This was in regards to Murdas, a man from Ghatafan. We were informed that the Prophet of Allah sent an army led by Ghalib Al-Laithi against the people of Fadak, of whom there were people from Ghatafan. Murdas was amongst them and his companions fled, **while Murdas said to them: "I am a believer and I will not follow you."** The cavalry came upon him in the morning, and when they met him, he greeted them. The companions of the Prophet of Allah invited him, so they killed him and took whatever belongings he had with him. **Allah revealed: {O you who have believed, when you set out in the cause of Allah, verify and do not say to one who offers you al-Sallama (peace), "You are not a believer," ...}** [An-Nisaa: 94] Because the greeting of the believers is al-Salaam (peace), through which they recognize one another and meet one another. {...Seeking the commodities of worldly life, but

with Allah is much booty..} [An-Nisaa: 94] which He will give you. {...Thus you were before..} [An-Nisaa: 94] i.e.: misguided. {...But Allah conferred favor upon you..} [An-Nisaa: 94] with Islam. «Tafsir of Ibn Abi Zamaaneen (397-398/1)»

Allah's statement: {You are not a believer} [An-Nisaa: 94] means: We do not believe you, in the sense of safety. Ibn Abi Hatim narrated in his "Tafsir" (5829) from Ibn Abbas regarding His statement: {You are not a believer} [An-Nisaa: 94] he said: Allah forbade the believers from saying "You are not a believer" to someone who testifies that there is no God but Allah, just as He forbade them from eating dead meat **so he is safe in terms of his wealth and blood, so do not reject his statement.** «Tafsir of Ibn Abi Hatim»

In "Tahdheeb al-Lughah by Al-Azhari | Baab an-Noon and Meem (367: 15)", it says: They also say: So-and-so granted the enemy safety (Iman). So he was safe (aamin) and the enemy is secure (mu'man).

He said: Abu Ja'far Al-Madeeni read {You are not a believer} [An-Nisaa: 94] meaning: We do not grant you safety. End quote.

He also read it with the opening of the Meem. Refer to "Lisaan Al-Arab | Section Alif (22: 13)", "Tafsir Al-Qurtubi (217: 3)", "Tafsir As-Sam'aani (465: 1)". This interprets what must be done towards someone who displays As-Salam in the sense of security and not Islam. Ibn Abi Hatim narrated in his "Tafsir" (1721) narrated to us by my father, who narrated to us from Abu Salih, who narrated to us from Mu'awiyah bin Salih, from Ali bin Abi Talhah, from Ibn Abbas regarding His statement: {And do not transgress} [Al-Baqarah: 190] He said: Do not kill women, children, old men, **and anyone who gives greetings of al-Sallama (peace) and restrains his hands.** If you do so, then you have transgressed. It was also narrated in a similar manner from Umar bin Abdul-Aziz and Muqatil bin Hayyan, except for His statement: {And do not say to one who offers you peace, "You are not a believer"} [An-Nisaa: 94]. «Tafsir of Ibn Abi Hatim»

Abu Bakr bin Abi Shaibah said: (33127) Wakee' narrated to us, saying: Sadaqah Ad-Dimashqi narrated to us from Yahya bin Yahya Al-Ghassani, saying: I wrote to Umar bin Abdul-Aziz asking him about this verse: {Fight in the way of Allah those who fight you but do not transgress. Indeed Allah does not like transgressors.} [Al-Baqarah: 190] He said: So he wrote to me that it is about women, children, **and those who did not wage war amongst them.** «Musannaf Ibn Abi Shaibah | Who is forbidden to be killed in the land of war»

Suhnun bin Saeed (d. 240 AH) said: I heard Maalik and the people of Misisah asked him: We go out to the lands of the Romans and we meet an infidel who approaches us, and when we capture him, he says: **"I came seeking safety. Do you think we should believe him?"** Malik said: **These are unclear matters,**

**and I see that he should be returned to his place of safety.** «Al-Mudawwanah Al-Kubra by Imam Maalik (502: 1) – Print of Dar Al-Kutub Al-Ilmiyyah»

Therefore, what is evidenced is that whoever displays al-Sallam (peace), whether by showing Islam or by being granted safety, is returned to his place of safety and is not judged differently from what he displayed due to suspicion that he displayed it out of fear or something else.

Imam Ash-Shafi'i said: If a stranger led a people in prayer, and then they doubted their prayer and did not know if he was a disbeliever or a Muslim, then they do not have to repeat it until they know that he is a disbeliever. **Because it appears that his prayer was the prayer of the Muslims and it can only be from a Muslim.** The one who leads them in prayer whilst they knew about his disbelief is not like a Muslim who they did not know was ritually impure. Because the disbeliever cannot be an Imam in any case, while the believer can be an Imam in all cases, except that he cannot lead the prayer except if he is ritually pure. **Similarly, if a man was a Muslim and then he apostatized and led the prayer while he was an apostate, his prayer does not suffice those behind him until he displays repentance in words before leading them. So if he displays repentance in words before leading them, then his prayer suffices them with him.** «Al-Umm by Ash-Shafi'i | Imamate of the Disbeliever (330/2)»

I said: Just as it is not permissible to judge a Muslim contrary to what is apparent, so it is not permissible to testify about a disbeliever contrary to what he has shown of suspicions and illusions.

Imam Al-Shafi'i said: In the case of a prisoner who is forced to disbelieve while his heart is reassured with faith, his wife is not separated from him even if he utters it (disbelief), and his inheritance is not forbidden from the Muslims, and they are not forbidden from his inheritance if it is known that he only said that under compulsion, **and their knowledge of that is that he says before saying it, or with saying it, or after saying it: I only said that under compulsion.** «Al-Umm by Al-Shafi'i | In the captive who is forced to disbelieve (701/5)»

I said: And in his speech there are two benefits: The first is that if a disbeliever shows disbelief or utters it after Islam, then it is not permissible to judge him contrary to what he has shown by way of suspicion that he showed that under compulsion until that is known from him explicitly or by witnessing or informing the trustworthy just men.

As for the second, his saying that he uttered it under compulsion is accepted, not rejected and judged against him contrary to what he has shown by suspicion that he uttered it willingly.

Thus, in both cases, there is an emphasis on not judging people contrary to what they have shown with suspicion and what is similar to that in searching and investigating of secrets.

Abd al-Rahman bin al-Qasim said: And Malik said about a Muslim whom the enemy captures and he renounces Islam with them that his inheritance is not divided until his death is known.

Malik said: If it is known that he has apostatized willingly, not under compulsion, then his wife is separated from him, **and if he has apostatized and it is not known whether it was willingly or under compulsion, then his wife is separated from him**, and if it is known that he has apostatized under compulsion, then his wife is not separated from him. «Al-Mudawana Al-Kubra narrated by Suhun | The inheritance of the apostate (597/2)»

Imam Al-Shafi'i said: And if the heirs of the apostate from the Muslims said: He had converted to Islam before he died, they were assigned the proof, so if they came with it, his money was given to them according to their inheritance, **and if they did not come with it, then he was upon apostasy until his repentance was known**, and if the evidence was from those who inherited him, it was not accepted, and likewise if he had made a will and said: When I die, so-and-so and so-and-so have such and such, then he died, so the two people he bequeathed to testified that he had returned to Islam, it was not accepted, because they lead to themselves the validity of the will, which had been nullified by his apostasy. **If he had repented and then died, but it was said that he had apostatized and then died as an apostate, he was upon repentance until there is evidence which establishes that he had apostatized after repentance, because whoever is known for something, then he is upon it until there is evidence to the contrary.** «Al-Umm by Al-Shafi'i | Money of the apostate (404-405/7)»

Imam Al-Shafi'i said: And if a man was taken prisoner or was secure in the lands of the enemy, and two witnesses testified that he was eating pork and drinking wine, and they did not testify to apostasy itself or to clear words of disbelief, then he died, his money was inherited by his heirs from the Muslims, unless they admit that he was an apostate, so his money would be booty. If some of them admitted his apostasy and some of them did not admit it, those who did not admit it inherited their share of his inheritance, and those that did admit it, their share was suspended until his apostasy was proven and there was another saying in it that it would be taken as booty because they were believed for what they possessed, and it was not suspended. If two witnesses testified against him that they had heard him apostatize and said that he had apostatized under compulsion or apostatized as a confined person, or apostatized as an imprisoned person, his money was not taken as booty, and his heirs from the Muslims inherited it. If they said that he was in a secure place when he apostatized, then that was apostasy, and his money was taken as booty. If his heirs claimed that he had returned to Islam, it would not be accepted from them except with evidence. If they provided evidence that they saw him in a period after the testimony of apostasy praying the Muslim prayer, I would accept that from them and let them inherit their money. If this was in the lands of Islam and the apostate was not in a state of necessity, I would not accept this from them until two witnesses testified to his repentance after apostasy, and I would not accept from his heirs that he had apostatized while imprisoned or confined if the evidence did not

stipulate that he was imprisoned and confined in order to apostatize. «Al-Umm by Al-Shafi'i | Money of the apostate (175/6)»

Imam Al-Shafi'i said: If two brothers, a Muslim and a Christian, come and agree that their father died and left this house as an inheritance, and the Muslim said that he died a Muslim, and the Christian said that he died a Christian, they were asked, if they agreed that he was a Christian, then the Muslim said that he converted to Islam later. **It was said that the money belonged to the Christian, because people were on the basis of what they were on until evidence was established that he had moved from what he had been on.** If evidence was established that he had converted to Islam and died a Muslim, the inheritance would be for the Muslim. «Al-Umm by Al-Shafi'i | The chapter of the claim in sales (597/7)»

I said: Therefore, Muslim or disbeliever, people are on the basis of what they appeared to be, so they should not be judged otherwise unless there is evidence that they have changed what they appeared to be, not by speculation or evidence that contradicts what is apparent.

**This rule is a basic principle in all the rulings of the Shari'ah.**

Allah the Almighty says: {And do not consume one another's wealth unjustly or send it {in bribery} to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].} (Al-Baqarah: 188)

Ibn Abi Zamanin said: {And do not consume one another's wealth unjustly or send it {in bribery} to the rulers} (Al-Baqarah: 188) In Al-Hasan's Tafsir it states: A man unjustly consumes another man's wealth and denies it. Then he takes it to the rulers, **and the rulers judge based on what is apparent.** So when he rules in his favor, he considers it lawful to take by his ruling, {in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].} (Al-Baqarah: 188) that it is not rightfully yours. «Tafsir Ibn Abi Zamanin (203/1)»

Muslim narrated in his "Sahih" (1713): From Umm Salamah who said: The Messenger of Allah (ﷺ) said: You argue and plead before me while some of you are more eloquent than others, **and I judge in his favor based on what I hear from him.** So whoever I give a ruling for, giving him some of his brother's right, let him not take it, because I have only given him a piece of the Hellfire.

(1714) Narrated by Umm Salamah, the wife of the Prophet (ﷺ) that the Messenger of Allah (ﷺ) heard the clamor of litigants at the door of his chamber. He came out to them and said: I am but a human being. Litigants come to me **and perhaps some of them are more eloquent than others, and I consider him**



**truthful so I rule in his favor.** If I give a Muslim his brother's right in error, he should not take it, for it is a piece of Hellfire for him. Let him either carry it (the burden of sin) or give it up. «Sahih Muslim»

I said: Reflect on what is in this hadith of the Prophet's ﷺ ruling on the apparent from the way of testimony in claims and judgments, and this in matters of loyalty and disavowal, which are the greatest bonds of faith, is even more important.

This Hadith is agreed upon. Al-Bukhari narrated it in his Sahih in more than one place. Imam Al-Shafi'i classified it in Al-Umm under the chapter "Admission, Ijtihad, and Judgment by Appearance." Al-Nasa'i and Al-Bayhaqi classified it in their Sunan under the chapter "Judging by Appearance." Abu 'Awana classified it in his Mustakhraj by saying: "Explaining the Hadith that requires the ruler to judge by the plaintiff's apparent evidence. Evidence that the ruler's rulings may be in contradiction to the truth before Allah the Almighty, and that the ruling in a matter may be in contradiction to what is required in the unseen."

Imam Al-Shafi'i commented on it saying: This Hadith indicates that the leaders were only required to judge based on the apparent because the Messenger of Allah (ﷺ) said: "Whoever I give a ruling for, giving him some of his brother's right." He informed (ﷺ) that this might be forbidden in the unseen for the one in whose favor it was ruled. He made judging by the apparent permissible. It indicates that the imam's judgment does not make what is forbidden permissible or vice versa, because he said: "Whoever I give a ruling for, giving him some of his brother's right, let him not take it." It indicates that any right that is proven for me by evidence or the judgment of a judge, if I admit to the opposite, my statement prevails because he said: "Whoever I give a ruling for in the apparent, let him not take it if he does not have the right to it in the unseen." And that if the unseen is clarified by his admission regarding something which is possible, he is ruled based upon it. He is ruled not to take it. If he does not take it, then he is not taking it. He nullified his confession; that he has no right to what was ruled in his favor. It indicates that the judgment of people is based on what they hear from them in their words, even though it is possible that their intentions or their thoughts may be different because he said: "Whoever I give a ruling for, let him not take it." Because the judgment upon them is only for what they say, not for what is hidden from him. He entrusted them to themselves regarding their intentions or statements that are hidden from him. It indicates that it is not permissible for a ruler to judge anyone except by what he says, and that he should not rule against anyone regarding anything that Allah the Almighty has hidden from him regarding his intention, cause, suspicion, or accusation because the Prophet (ﷺ) said, based on what I hear: The Prophet's (ﷺ) statement that whoever he rules in their favor should not take it because the ruling is based on what he heard from them and that there might be something hidden from him other than what they stated, thus he ruled based on what he heard and left whatever was hidden on them. So whoever rules based on his assumptions about the petitioner or on something he thinks is inherent to them, or based on something other than what he heard from the petitioners, then his ruling contradicts Allah's Book (the Quran) and the Sunnah of his Prophet (ﷺ), because Allah (the Exalted) has kept the knowledge of the unseen to Himself, and this person claims to have knowledge of it. Also, because the Messenger of Allah (ﷺ) ruled based on what he heard and informed that their hidden intentions could

be different from what is apparent, as he said: "Whoever I give a ruling in their favor should not take it." The Messenger of Allah (ﷺ) is the most knowledgeable about this matter because of the status that Allah (the Exalted) placed him in and the honors that Allah (the Exalted) bestowed upon him, such as prophethood and the revelation sent down to him. Therefore, he left their hidden intentions to them and that (the opposer) claimed to have knowledge of them. An example of this is his ruling in the case of Abd ibn Zam'a regarding the child, and his saying to Sawda: "Veil yourself from him" when he saw a clear resemblance, so he ruled based on the apparent, which was Zam'a's bed, indicating that whoever takes anything from a Muslim's wealth is cutting out for himself a piece of Hellfire. The spoils of war are the wealth of the Muslims, so based on this analogy, whoever gives something to someone who is not entitled to it and it is not their right, then this person is taking from the wealth of the Muslims, and all of them are more inviolable than any one of them, so he is cutting out for himself a piece of Hellfire. Whenever he prevails over his wealth or finds someone who can (legally) judge him, he shall take from his wealth as much as he took from it of that which he was not entitled to and which was not rightfully his, and it shall be placed in the treasury of the Muslims «Al-Umm by Al-Shafi'i: Acknowledgment, Ijtihad, and Ruling by Appearance (492-494/7)»

And the story of the Prophet's (ﷺ) ruling regarding the child, which Imam Al-Shafi'i used as evidence for ruling based on the apparent, is narrated in a Hadith by Aisha (may Allah be pleased with her):

Al-Bukhari reported in his "Sahih" (1948) that Aisha (may Allah be pleased with her) said: Utbah ibn Abi Waqqas had promised his brother Sa'd ibn Abi Waqqas that the son of Zam'a's concubine was his, so take him. She said: When the year of the conquest came, Sa'd ibn Abi Waqqas took him, and his nephew said: He had promised him to me. Abd ibn Zam'a stood up and said: He is my brother and the son of my father's concubine, he was born on his bed. So they raced to the Prophet (ﷺ). Sa'd said: O Messenger of Allah, my nephew had promised him to me. Abd ibn Zam'a said: He is my brother and the son of my father's concubine, he was born on his bed. The Messenger of Allah (ﷺ) said: He is yours, O Abd ibn Zam'a. Then the Prophet (ﷺ) said: "The child belongs to the bed, and the fornicator gets nothing." Then he said to Sawda bint Zam'a, the wife of the Prophet (ﷺ): Veil yourself from him, because he saw his resemblance to Utbah, so he never saw her until he met Allah. «Sahih al-Bukhari | Chapter on the Interpretation of Ambiguous Verses»

The point of the Hadith is that the Prophet (ﷺ) ruled that the child belonged to Abd Allah ibn Zam'a despite his great resemblance to his real father, Utbah ibn Abi Waqqas, but the Prophet (ﷺ) ruled based on the apparent and attributed the child to the bed.

Al-Bukhari reported in his "Sahih" (6455) that Abu Hurairah (may Allah be pleased with him) said: A Bedouin came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, my wife gave birth to a black slave. He said: Do you have any camels? He said: Yes. He said: What are their colors? He said: Red. He said: Is there a grayish one among them? He said: Yes. He said: How did that happen? He said: I think

it is a strain that was passed on to it. He said: Perhaps your son is like that, he inherited a strain. «Sahih Al-Bukhari: Chapter on What Was Said About Allusion»

Imam Al-Shafi'i said commenting on the Hadith: Most people who heard Al-Fazari say to the Prophet (ﷺ) that his wife gave birth to a black slave and insinuated to slander thought that he intended to slander, but the Prophet (ﷺ) did not punish him for slander because the insinuation was not a clear slander, so the Prophet (ﷺ) did not rule on him as a slanderer. «Al-Umm" by Al-Shafi'i (64/9) - Rufay'at annotation»

I said: The point of this Hadith is that the Prophet (ﷺ) did not deny what the man said based on apparent matters which would suggest that his words were meant as slander.

Imam Al-Shafi'i said: My uncle Muhammad ibn Ali ibn Shafi' told me, from Abdullah ibn Ali ibn Al-Sa'ib, from Nafi' ibn Ujayr ibn Abd Yezid, that Rukanah ibn Abd Yezid divorced his wife Suhaimah Al-Muzaniyah irrevocably, then he came to the Prophet (ﷺ) and said: O Messenger of Allah, I divorced my wife Suhaimah irrevocably, and by Allah, I did not intend more than one divorce. The Prophet (ﷺ) said to Rukanah: By Allah, you did not intend more than one divorce? Rukanah said: By Allah, I did not intend more than one divorce. So the Prophet (ﷺ) returned her to him. Then he divorced her for the second time during the time of Umar and the third time during the time of Uthman (may Allah be pleased with them). «Al-Umm by Al-Shafi'i (63-64/9) - Rufay'at annotation»

Imam al-Shafi'i said, commenting on the hadith: "It is most likely that whoever heard Rukanah's words to his wife, 'You are irrevocably divorced,' would understand that he had uttered the divorce by saying 'divorced,' and that 'irrevocably' was an intention other than just the first, that is, he intended to make it triple [talaq] (divorces). However, since it was apparent in his words and could have meant something else, the Messenger of Allah (ﷺ) did not rule except according to the apparent divorce, which was one." «Al-Umm by al-Shafi'i (64-65/9) – Rufay'ah annotation»

I said: Here, the Prophet (ﷺ) did not rule against him contrary to what he had shown that he did not intend the divorce except once, and it is most likely that his words meant triple divorce.

Imam al-Shafi'i said: Malik informed us, from Hisham ibn Urwah, that Al-Ajlani came to the Messenger of Allah (ﷺ). He was reddish brown, thin, and elegant in nature. He said: O Messenger of Allah, I saw Sharik ibn al-Sahma' – who is his cousin and a man of great buttocks, with sunken eyes and a harsh disposition – having intercourse with my wife, who is pregnant, and I have not come close to her for a long time. The Messenger of Allah (ﷺ) called Sharik, so he denied it. He called the woman, and she denied it. So he made Li'an between her and her husband while she was pregnant. Then he said: "Watch her. If she gives birth to a baby with sunken eyes and large buttocks, then I do not see that he has lied about her. But if she gives birth to a reddish-brown baby, as if he is a wild donkey, then I do not see that he has lied." So

she gave birth to a baby with sunken eyes and large buttocks, so the Messenger of Allah (ﷺ) said, as it reached us, "His matter is clear if it were not for what Allah has decreed. Meaning that it is surely fornication, were it not for what Allah has decreed that He does not rule on anyone except by acknowledgment or confession against himself; it is not permissible by the evidence of only one of them, even if it was clear."

And he said: "If it were not for what Allah has decreed, I would have had a judgment other than this." He did not insinuate Sharik or the woman. And Allah knows best and he enforced the ruling, even though he knows that one of them is a liar... Then he said: In all that I have described and in other things that I have dispensed with writing about, from what Allah Almighty has imposed on the rulers in this world, there is evidence that it is forbidden for a ruler to ever rule against any of Allah's servants except with the best that appears and the lightest on the one being ruled against. Even if what appears from it entails something other than the best, it would be evidence against him, as it entails something that contradicts the best and lightest for him. Or it would not be so because Allah ruled in the case of the Arabs who said, "We have believed," and Allah knew that faith had not entered their hearts. And what Allah Almighty ruled regarding the hypocrites, about whom Allah knew that they had believed then disbelieved, and that they were liars in what they showed of faith. And because of what the Messenger of Allah (ﷺ) said about the two who cursed each other when he described before she gave birth: "If she gives birth to him with black eyes, sunken eyes, and large buttocks, then I do not see that he has told the truth." So she gave birth to him as the Prophet (ﷺ) described, so he said to her husband: "I do not see that he has told the truth." The Messenger of Allah (ﷺ) said: "His matter is clear;" meaning that she had committed adultery, and Sharik, whom her husband accused of adultery, had committed adultery with her. Then Allah did not give [us] a means to both of them if they did not confess, and He annulled the use of indication in the worldly ruling on them, for there is no indication in the world after Allah's evidence against the hypocrites and the Arabs stronger than what the Messenger of Allah (ﷺ) reported about the child of Al-Ajlani's wife before he existed, then it happened as the Messenger of Allah (ﷺ) had said. «Al-Umm by al-Shafi'i (62-64/9) – Rufay'ah annotation»

Imam al-Shafi'i also said: What I have described from the ruling of Allah, then the ruling of His Messenger (ﷺ) concerning the two who cursed each other (through Li'an) if the woman who cursed gives birth to the child with the evil description, the ruling of indication that is stronger than the means is nullified. So when the strongest of the indications is nullified, the weakest of the means is all nullified, and the punishment is nullified for insinuation using indication. «Al-Umm by al-Shafi'i (66/9) – Rufay'ah annotation»

I said: Consider how the Prophet (ﷺ) did not rule against Al-Ajlani's wife contrary to what she showed, despite Al-Ajlani's truthfulness about her, as her child came with a description like that of Ibn al-Sahma'. And this is from the strongest of invalid indications that is used to demonstrate the invalidity of that which is lesser than it, and even more so if it pertains to matters concerning loyalty and disavowal.

Imam al-Shafi'i said:

"The Sunnah of the Messenger of Allah (ﷺ) is a revelation and an explanation of revelation. It is a matter that Allah Almighty entrusted to him with the wisdom He inspired him with and distinguished him with through his Prophethood. Allah has obligated upon the servants to follow the commands of the Messenger of Allah (ﷺ) in His Book. And all Sunnahs do not exceed one of these meanings that I have described, with the difference of those I narrated from among the people of knowledge.

Whichever it may be, Allah Almighty has obliged His creation and imposed upon them to follow His Messenger in it. And in the incident of the Prophet (ﷺ) awaiting revelation in the case of the two who accused each other of adultery, until it came to him, then he held Li'an between them, and thus legislated separation, and the denial of paternity, and the husband did not have his dowry returned to him even though he requested it, this indicates that his Sunnah does not exceed one of the perspectives that the people of knowledge hold:

That it clarifies the Book of Allah, either through a message from Allah or through inspiration to him.

Or by a matter that Allah entrusted to him due to his position within His religion.

And amongst the clarifications of matters is that Allah Almighty commanded him to judge based on outward appearances and not to implement a punishment between two individuals except with it (outward evidence), because outward appearances resemble a confession from the one upon whom the punishment is to be implemented, or clear evidence.

He (ﷺ) does not act upon a single indication of falsehood against anyone regarding a punishment or a right owed, nor does he give anyone anything based on a single indication of truthfulness until the indication is from outward appearances in general, not from something specific.

Therefore, if this is the case in the rulings of the Messenger of Allah (ﷺ), it is more appropriate for those who come after him, from rulers, to never act upon a single indication nor rule except by outward appearances.

If someone asks, 'What is the evidence for this?' We say:

The Messenger of Allah (ﷺ) said in the case of the two who accused each other of adultery: 'Indeed, one of you is lying.' Then he ruled upon the truthful and the liar with the same ruling, that he removed them both from the punishment. And the Messenger of Allah (ﷺ) said: 'If she gives birth to a child with

reddish-white skin and blue eyes, then I do not see it except that he has lied about her. And if she gives birth to a child with dark complexion and dark eyes, then I do not see it except that he has spoken the truth.'

So she gave birth to a child with the undesirable characteristics. And the Messenger of Allah (ﷺ) said: 'His matter is clear, were it not for what Allah has ruled.' So he informed that the husband had spoken the truth about the woman who accused him of adultery, based on an indication of his truthfulness and her falsehood due to the two characteristics.

Then there came an indication of his truthfulness, but he (ﷺ) did not act upon that indication, and he implemented upon her the apparent ruling of Allah Almighty by averting the punishment and giving her the dowry, despite the statement of the Messenger of Allah (ﷺ): 'His matter is clear, were it not for what Allah has ruled.'

Similar in meaning to this from the Sunnah of the Messenger of Allah (ﷺ) is his saying: 'I am only a human being, and you bring your disputes to me. And perhaps some of you may be more eloquent in presenting his argument than others, so I judge for him based on what I hear from him. So whoever I judge for with something from his brother's right, let him not take it, for I am only cutting for him a piece of the Fire.'

He thus informed that he judges based on the apparent speech of the two disputants, and what is lawful and unlawful for them between them and Allah is based on what they know.

And from the similar meaning of this in the Book of Allah is the saying of Allah, the Mighty and Majestic: {When the hypocrites come to you...} until His saying {...they are liars.} So the Messenger of Allah (ﷺ) protected their blood due to their outward show of Islam, and he allowed them to marry and inherit, while Allah was more knowledgeable of their inner reality.

Then Allah Almighty informed him that they are in the Fire, so He said: {Indeed, the hypocrites will be in the lowest depths of the Fire.}

And this necessitates upon the rulers what I have described, which is to abandon hidden indications and rule by outward appearances. «Al-Umm by al-Shafi'i (5/137) - al-Fikr edition»

Imam Shafi'i said: "Judgements are based on outward appearances, and Allah is the Guardian of the unseen. Whoever judges people based on suspicion has taken for himself what Allah and His Messenger have forbidden. This is because Allah (SWT) only rewards and punishes for the unseen, for He is the only one who knows it. He has obligated servants to take one another at face value. If anyone could judge based on hidden intentions supported by evidence, it would be the Messenger of Allah (ﷺ)."

This principle applies to all aspects of knowledge. If someone asks, "What is the evidence for what you have described, that judging based on hidden intentions is not allowed?" It is said to them, "The evidence is the Book of Allah, followed by the Sunnah of His Messenger (ﷺ)."

Allah the Glorified and Sublime mentioned the hypocrites and said to His Prophet (ﷺ): "When the hypocrites come to you, they say, 'We bear witness that you are truly the Messenger of Allah.'" [Quran 63:1] He then recited (the verses) until "And they bar (people) from the path of Allah [Quran 63:2]." The Messenger of Allah (ﷺ) then left them to marry, inherit, and participate in the distribution of wealth when they were present. He also ruled upon them according to the rulings of Muslims, even though Allah the Glorified and Sublime informed him of their disbelief. He (ﷺ) told them that they had taken their oaths as a shield against killing, by displaying oaths of faith on top of true faith.

The Messenger of Allah (ﷺ) said, "I am only a human being. You come to me to settle disputes, and perhaps some of you are more eloquent with their arguments than others. So, if I judge in favor of one of you over the other based on what I hear, then he should not take it, for I have only cut off a part of Hellfire for him." He informed them that he judges based on outward appearances and that what is lawful and unlawful in the sight of Allah depends on the inner intentions. His judgement does not make what Allah the Glorified and Sublime has forbidden permissible for the one in whose favor he rules, if he knows it to be haram.

The Messenger of Allah (ﷺ) said, "O people, it is time for you to stop violating the prohibitions of Allah the Glorified and Sublime. Whoever among you has committed any of these sins, let him conceal himself with the veil of Allah. Whoever exposes their sins to us, we will carry out the Book of Allah upon them." He informed them that he will not expose what they do not reveal about themselves, and that if they reveal something that requires a right against them, they will be held accountable for it.

This is what Allah the Glorified and Sublime commanded when He said, "And do not spy." [Quran 49:12] The Messenger of Allah (ﷺ) also recommended this, and he held Li'an (mutual cursing) between the two brothers of Banu Al-Ajlan, then said, "If she comes with a baby like this, then it belongs to the one who accused her." He then described the baby as the Messenger of Allah (ﷺ) described it, and said it belongs to the one who accused her.

The Messenger of Allah (ﷺ) also said, "His case would have been clear if Allah had not ruled (otherwise)." He did not resort to using clear evidence, which would have been more obvious, and this is because it was known that the child was his, and then the child came as he described with other traits. All of this invalidates the rulings based on suspicion in commercial transactions and other matters. Therefore, the greatest danger in the rulings based on suspicion that you have described is the contradiction of what the Allah the Glorified and Sublime has commanded regarding judging among His servants based on outward appearances, and what His Messenger (ﷺ) has ruled upon.

Furthermore, those who judge based on suspicion do not refrain from making contradictory statements. Even if they were not sinful for contradicting what I have described from the Quran and Sunnah, most of their statements should be disregarded due to the weakness of their methodology. This is because they might suspect something permissible and make it forbidden, then come across something more deserving of being forbidden, if they have the right to forbid based on suspicion, and they would not forbid it. If someone asks, "And what kind of example of this is there in commercial transactions?" It is said to them, "What do you think of a man who bought a pregnant mare, with the intention that she is fertile?"

If he says, "The sale is not permissible because what is in her womb is hidden and not guaranteed by a description," then it is said to him, "The same would apply if he bought her and what is in her womb for one dinar." If he says, "Yes," then it is said to him, "What do you think if both buyers are knowledgeable and say, 'This mare is worth five dinars if she is not pregnant, and ten dinars if she is pregnant. So, I will take her from you for ten dinars. If she were not pregnant with me, I would not have offered you more than five, but we will not stipulate pregnancy with her because it would invalidate the sale?'" If he says, "This sale is permissible because the transaction was made on the mare without what is in her womb, and their intention and their display of increasing the price for what is in the womb does not invalidate the sale if the transaction was not concluded on something that invalidates it, and the sale is not invalidated here by the intention," then it is said to him, "If Allah wills: Likewise, the temporary marriage is not permissible and is to be annulled."

If he says, "Yes," then it is said to him, "And whether he is single or married?" If he says, "Yes," then it is said to him, "Then if he wants to marry a woman and intends not to keep her for more than a day or ten, only intending to fulfill his desire from her, and she also intends the same from him, but they contracted the marriage without any conditions, and he says, 'This is permissible,' then it is said to him, 'Why do you invalidate it based on the intention if the contract is valid?'"

If he says, "Yes," then it is said to him, "If Allah wills: Then do you find anything in commercial transactions or in marriage that you invalidate a sale or marriage with, which is more deserving of being invalidated than buying a pregnant mare as has been described, and every pregnant animal besides her, and the marriage as you have described? If you do not invalidate a sale or marriage based on an intention that the buyers and those getting married agree upon, no matter what their intention was,



apparent before, during, and after the contract, and you say, "I will not invalidate either of them because the contract of sale and the contract of marriage were concluded validly, and the intention does not do anything and there is no speech with it," then the intention, if there is no speech with it, is more deserving of not doing anything that invalidates a sale or marriage.

And if the intention or speech of the buyers does not invalidate anything for them, then how can you invalidate it for them by suspecting that they intended something, or that one of them intended something, while the contract is valid? So, you invalidated the valid contract by your suspicion that they intended something in it, which if they had stipulated it in the sale or marriage, it would have been invalid." If he asks, "And what is an example of that?" It is said to him, "It is like your saying. And Allah the Most High is the One who grants success." «Al-Umm by al-Shafi'i (120-121/4) - al-Fikr edition»

Imam al-Shafi'i said:

"Whoever judges people based on suspicion, claiming that what they outwardly show could potentially be different, with or without evidence, has deviated from the revealed texts and the Sunnah in my opinion.

For example, someone might say: 'If someone who was born into Islam renounces their faith, I will kill them without giving them a chance to repent. But if someone who was not born into Islam renounces their faith, I will give them a chance to repent.' However, Allah has prescribed only one ruling for His servants, such as: 'Whoever renounces Islam after having openly displayed Christianity, Judaism, or any other openly practiced religion, like Zoroastrianism, will be given a chance to repent. If they sincerely repent, their repentance will be accepted. But if they return to a religion that they have hidden, I will not give them a chance to repent.'

Each of these individuals has abandoned the true religion and returned to disbelief. So how can some be given a chance to repent while others are not, when all of them are in the wrong?

If someone says: 'I do not know the repentance of the one who hides their religion,' it is said: 'Only Allah knows it.' This statement, in addition to contradicting the ruling of Allah and then His Messenger, is a nonsensical argument that begs the question: who said this? Do you know that perhaps the one who concealed their disbelief more deeply is more sincere in their repentance, while the one who displayed their disbelief more openly is lying in their repentance?

If they say: 'Yes,' it is said: 'Then you know that perhaps you have killed the believer who was sincere in their faith and spared the one who lied by outwardly displaying faith.'

If they say: 'I am only responsible for the outward appearance,' it is said: 'The outward appearance is the same for both of them, but you have made them different with a false justification. The hypocrites during the time of the Messenger of Allah did not openly practice Judaism, Christianity, or Zoroastrianism. Rather, they concealed their religion. The Messenger would accept their outward display of faith. If the one who uttered this statement had, when contradicting the Sunnah, offered a justification that had some basis, it would have been better. But he contradicts it and offers a justification that has no basis, as if he believes that Christianity and Judaism can only be practiced by attending churches. Tell me, if they were in a land with no churches, would they not pray in their homes, concealing their prayers from others?

What I have described from the ruling of Allah and then the ruling of His Messenger in the case of those who accuse each other with oaths is that if the woman who is accused with an oath gives birth to a child with the attributes described in the oath, the ruling based on suspicion, which is stronger than indirect evidence, is invalidated. If the stronger form of evidence is invalidated, then all weaker forms of indirect evidence are invalidated for him.

The punishment for indirect accusation is also invalidated. There are some people who say: 'If two men insult each other, and one of them says: 'My father is not a fornicator, and my mother is not a fornicator,' he should be punished. Because if he says it during an argument, it is most likely that he intends to accuse the other man's father and mother of fornication. But if he says it outside of an argument, I will not punish him if he says that he did not intend to accuse them.' This is despite the fact that the Messenger of Allah invalidated the punishment for indirect accusation in the hadith of al-Fazarari, whose wife gave birth to a black child.

If someone says: 'But Umar punished indirect accusation in similar cases,' it is said: 'He consulted his companions, and some of them disagreed with him. And with those who disagreed with him is the evidence that we have described. The same can be said about a man saying to his wife: 'You are divorced whatsoever.' Because 'divorced' is the occurrence of a clear divorce, and 'whatsoever' could imply an increase in the number of divorces or something else. So, the apparent meaning takes precedence, and his word is taken in what is open to interpretation, so that he is never judged except by the apparent meaning. And his word is taken in what is not apparent.

This indicates that no contract is ever invalidated except by the contract itself. It is not invalidated by anything that precedes it or follows it, nor by suspicion or likelihood. Likewise, everything is only invalidated by its contract, and we do not invalidate sales by saying: 'This is an indirect means, and this is a bad intention.'

If it were permissible to invalidate sales by saying that whenever something is indirect, it could lead to something that is not permissible, then it would be more appropriate to reject certainty in sales through the contracting of something that is not permissible than to reject it based on speculation.

Do you not see that if a man bought a sword and intended to kill someone with it, the purchase would be permissible, and the intention to kill would be forbidden, and the sale would not be invalidated by it?

Similarly, if the seller sold a sword to a man who he thought was going to kill someone with it, it would be the same. And similarly, if someone bought a horse thinking it was pregnant, and he said: 'By Allah, I did not buy it for a hundred dinars except for its pregnancy, and it would not be worth fifty dinars if it were not pregnant,' and the seller said that he did not intend it to be pregnant, the sale would not be invalidated by this intention if the sale contract was concluded on the basis of the horse and pregnancy was not stipulated in it. If pregnancy had been stipulated in it, the sale would have been invalidated, because it is the sale of something that is not known whether it will exist or not.

This is because the sale of an uncertain thing is invalid, and the sale of a thing that is known to exist is valid, even if it is accompanied by an intention or a condition that is not permissible. And the one who mentioned this contradicts the ruling of Allah and then the ruling of His Messenger.

Do you not see that if a noble man marries a lowly woman who is not an Arab, or a noble woman marries a lowly man who is not an Arab, and they agree on the surface to not stay married for more than one night, the marriage is not forbidden with this intention? This is because the outward appearance of their contract was valid. If the husband wishes, he can keep her, and if he wishes, he can divorce her. So, if the Book, then the Sunnah, then the general rulings of Islam indicate that contracts are established by their outward appearance and are not invalidated by the intentions of the contracting parties, then the contracts, when concluded outwardly, are valid. It is even more appropriate that they should not be invalidated by the suspicion of someone other than the contracting parties about the contracting parties, especially if the suspicion is weak. And Allah knows best. «al-Umm of ash-Shafi'i | The Book of the Invalidation of Istihsan (312-313/7)»

I said: What is witnessed is that sales, contracts, and the like are originally permissible. In principle, they are valid as long as the conditions are met, and they are not invalidated by a motive or intention of evil.

"Al-Shafi'i said in his book "al-Ayman wa al-Nudhur wa al-Kaffarat": People are judged based on the outward appearance of their oaths, and this is how Allah the Glorified and Sublime has commanded us to judge them, and this is how the Messenger of Allah (PBUH) has commanded us, and this is how the rulings of Allah and His Messenger are in this world. As for the secrets, only Allah knows them. He will judge and reward them, and no one else knows them, not even a close angel or a sent prophet.

Don't you see that the ruling of Allah the Glorified and Sublime upon the hypocrites is that He knows them to be polytheists, and He has decreed for them Hellfire in the Hereafter, as He the Glorified and Sublime said: {Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper [al-Nisaa: 145]}. And the Messenger of Allah gave them the rulings of Islam based on what they showed of it, so He did not shed their blood or take their money, and He did not prevent them from marrying Muslims or being married by them. And the Messenger of Allah (PBUH) knew them by their names. Revelation would come to him, and he would hear it from them, and it would reach him about them that they would show repentance, and revelation would come to him that they were lying in their repentance. The Messenger of Allah (PBUH) said something similar about all people:

"I have been commanded to fight people until they say there is no god but Allah. When they say it, they have saved their blood and wealth from me except with right, and their reckoning is with Allah."

And the Messenger of Allah (PBUH) said the same about the punishments. He established a punishment on a man, then stood up as a preacher and said:

"O people, it is time for you to stop the prohibitions of Allah. And whoever among you commits something from these abominations, let him conceal himself with the concealment of Allah. For whoever shows us his face, we will take upon him the Book of Allah."

It has also been reported from him that he said:

"Allah has taken care of the secrets from you and warded off from you the things that are not clear."

And it is related from him (PBUH) that he said:

"I am but a human being, and you argue before me, and perhaps some of you may be more eloquent in his argument than others, so I judge for him according to what I hear from him. So whoever I judged for him something from the right of his brother, then let him not take it, for I have only cut off for him a piece of hellfire."

The Messenger of Allah (PBUH) also held Li'an (mutual cursing) between al-Ajlani and his wife, who accused her of having a relationship with a man in particular. He (PBUH) said:

"Keep an eye on her. If she comes with him like this, then she is for the one who accuses her. And if she comes with him like this, then I do not see but that he has lied against her."

So she came with him with the undesirable description. It has also been reported from him (PBUH) that he said:

"His matter would be clear if not for what Allah has ruled."

And if it were for any of the creation to judge contrary to the outward appearance, it would not be for anyone except the Messenger of Allah (PBUH) because of what revelation brings to him and what Allah (SWT) has put in him of guidance which He has not put in others.

So if the Messenger of Allah (PBUH) did not take it upon himself to judge except based on the outward appearance, and the inward reality comes to him and he knows from the evidences, through the guidance of Allah to him, what others do not know, then it is more fitting for others not to judge except based on the outward appearance.

Our answer in all these oaths is that if a man swears without intention, then the oath is according to his intention. It was said to al-Rabi': "Everything that is in this book, do we say that it is the saying of Malik?". He said: "Yes, and Allah knows best."

«Al-Umm by al-Shafi'i (85-86/7) - printed by al-Fikr»

## 2. Chapter on the apparent form of Islam.

Know, may Allah have mercy upon you, that the first thing that the Prophet (ﷺ) was commanded with, was to call people to testify that there is no God but Allah and that Muhammad is the Messenger of Allah, then prayer and the obligations were gradually imposed one after another. Whenever an obligation was imposed upon the Muslims, they accepted and acted upon it. And whoever was seen implementing it was considered a Muslim, granted the rights of Muslims and burdened with their duties, and his accountability is unto Allah. This was the apparent Islam that we were commanded to accept and the sanctity of the wealth and blood of Muslims is realized by it, and the predecessors of this nation remained upon that until groups arose who deviated from the consensus of the community. A group refused to accept what the early Muslims accepted, until they compromise with their desires. These are the Kharijites who excommunicated the majority of Muslims and did not accept their testimony of “There is no God but Allah”, or the establishment of prayer, or the payment of zakat. This group includes the Kharijites and those from Ahl Adh-Dhalal who followed their path. They provoked a heavy calamity in Islam, violated the clear Sunnah, and left the community. In contrast, a group went to extremes in accepting the apparent rituals of Islam, so they sanctified the money and blood of those who claimed Islam yet displayed acts that contradict it. These are the extremists of the Murji’ah Az-Zanadiqa, who consider the rituals of Islam shared among the polytheists who associate partners with Allah in worship. They go hand in hand with the Kharijites in rejecting the Sunnah and invalidating the narrations. The explicit Sunnah clarified that the apparent Islam that protects the money and the blood (in this life) is Tawheed and the explicit rituals of Islam. So whoever shows Tawheed and the explicit rituals of Islam, his wealth and blood are protected by Muslims, except with right, and his accountability is unto Allah. And there is much evidence for this from the Book, the Sunnah, and the consensus:

Allah the Almighty said: {So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captive and besiege them and lie in wait for them at every ambush. **Then if they repent, establish prayer and pay the Zakah, leave their way free to them.**} (At-Tawbah: 5).

Allah the Almighty said: **{But if they repent and establish regular prayers and pay the Zakah, they are your brethren in Faith.}** (At-Tawbah: 11).

Ibn Majah narrated in “Sunan”: (70), from Anas ibn Malik, who said: The Messenger of Allah (ﷺ) said: “Whoever departs this world with sincerity towards Allah, worshipping Him alone with no partner, establishing regular prayer and paying Zakat, he dies while Allah is pleased with him.” Anas said: “This is the religion of Allah which was brought by the Messengers, and which they conveyed from their Lord before there arose the confusion of people’s chattering and conflicting desires. This is confirmed in the Book of Allah, in one of the Last Verses to be revealed, **Allah the Almighty says: {So when the sacred months have passed away,} (At-Tawbah: 5). He said: Renouncing the idols and their worship. {and establish the prayer and pay the Zakah} (Al-Baqarah: 277). Allah also says in another verse: {But if they repent and establish regular prayers and practise regular charity, they are your brethren in Faith.} (At-Tawbah: 11).** «Sunan Ibn Majah | Chapter about Faith»

Al-Bukhari reported in “Sahih”: (25), from Ibn Umar, that the Messenger of Allah (ﷺ) said: **“I was ordered to fight the people until they testify that there is no God but Allah, and that Muhammad is the Messenger of Allah, and they establish the prayer, and pay the Zakah. If they do so, they have saved their blood and wealth from me, except for the right of Islam, and their accountability is unto Allah”.** “Sahih Al-Bukhari | Chapter: {But if they repent and establish regular prayers and practice regular charity, they are your brethren in Faith.} (At-Tawbah: 11)”.

Al-Bukhari reported in “Sahih”: (385), from Anas bin Malik, who said: The Messenger of Allah (ﷺ) said: **“I was ordered to fight the people until they say: There is no God but Allah. If they say it, and pray as we pray, and face our Qiblah, and slaughter as we slaughter, then their blood and wealth are inviolable except with right, and their accountability is unto Allah.”** Ali ibn Abdullah said: Khalid ibn Al-Harith told us, Hurayd said, Maymun ibn Siyah asked Anas ibn Malik: “O Abu Hamza, what makes the blood and wealth of a person inviolable?” He said: “Whoever testifies that there is no God but Allah, faces our Qiblah, prays as we pray, and eats from what we slaughter, he is a Muslim, and he has the rights of a Muslim and is burdened with the duties of a Muslim. «Sahih Al-Bukhari | Chapter: The Virtues of Facing the Qiblah»

Al-Bukhari reported in his “Sahih”: (2786), from Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah (ﷺ) said: **“I was ordered to fight the people until they say: There is no God but Allah. Whoever says: There is no God but Allah, has protected his blood and wealth from me, except with right, and his accountability is unto Allah”.** It was narrated by Umar and Ibn Umar from the Prophet (ﷺ). «Sahih Al-Bukhari | Chapter: Prophetic Supplication Calling People to Islam and Prophethood»

Muslim narrated in his “Sahih”: (21) on the authority of Abu Hurayrah that the prophet ﷺ said: **“I have been commanded to fight against people until they testify that there is no God but Allah, and until they believe in me and that with which I was sent.** And then, if they do so, they will be safe from me, with regard to their lives and property, except in the case of lawful claims, and their judgement rests with Allah.” «Sahih Muslim»

Muslim narrated in his “Sahih”: (23) on the authority of Marwan (meaning Al-Fazari), from Abu Malik, from his father, who said: I heard the prophet ﷺ say: **“Whoever says: There is no God except Allah and disbelieves in that which is worshipped besides Allah, his wealth and his life becomes inviolable, while his reckoning rests with Allah.”** Then he related the narration from the channels of Abu Khalid Al-Ahmar and Yazid bin Harun, both of whom heard it from Abu Malik, from his father, that he heard the prophet ﷺ say: **“Whoever acknowledges the oneness of Allah, then he mentioned something similar.”** «Sahih Muslim»

Muslim narrated in his “Sahih”: (35) on the authority of Jabir, who said: The messenger of Allah ﷺ said: **“I was commanded to fight against people until they say: There is no God but Allah. So when they say: There is no God but Allah, they will be safe from me with regard to their lives and property, except in the case of lawful claims, and their judgement rests with Allah.”** Then he recited: {You are only a warner, and for every community there is a guide.} **Al-Ghashiyah (21-22).** «Sahih Muslim»

Muslim narrated in his “Sahih”: (2405) on the authority of Abu Hurayrah that the messenger of Allah ﷺ said on the day of Khaybar: “I will surely give this banner to a man who loves Allah and His messenger, and who Allah will grant victory through him.” Umar bin Al-Khattab said: “I have never coveted leadership except on that day.” He said: “So I contended for it, hoping that I would be called to it.” He said: “Then the messenger of Allah ﷺ called Ali bin Abi Talib and gave it to him, and he said: “Go, and do not turn around until Allah grants you victory.” Ali walked a distance, then he stopped and did not turn around, and he shouted: O messenger of Allah! What should I fight the people for? He said: **“Fight them until they testify that there is no God but Allah, and that Muhammad is the messenger of Allah. And then, if they do so, they will be safe from you with regard to their lives and property, except in the case of lawful claims, and their judgement rests with Allah.”** «Sahih Muslim»

Ahmad narrated in his “Musnad”: (12643) on the authority of Anas bin Malik, who said: The messenger of Allah ﷺ said: **“I have been commanded to fight against people until they testify that there is no God but Allah, and that Muhammad is the messenger of Allah. And then, if they testify to that, turn to face our qiblah, consume our slaughtered animals, and pray as we pray, their blood and wealth will become inviolable to us, except in the case of lawful claims. They will have what Muslims have, and they will be bound by what Muslims are bound by.”** «Musnad Ahmad bin Hanbal | Musnad Anas bin Malik»



Ahmad narrated in his “Musnad”: (22122) on the authority of Mu’adh bin Jabal, who said: The messenger of Allah ﷺ said: “If you wish, O Mu’adh, I will tell you about the head of this matter, its pillar, and the peak of its hump.” Mu’adh said: “Yes, by my father and my mother, O prophet of Allah, tell me.” The prophet of Allah ﷺ said: “The head of this matter is to testify that there is no God but Allah, alone, without any partner, and that Muhammad is His slave and messenger. Its pillar is establishing the prayer, giving the zakat, and the peak of its hump is jihad in the cause of Allah. **I was only commanded to fight against people until they establish the prayer, give the zakat, and testify that there is no God but Allah, alone, without any partner, and that Muhammad is His slave and messenger. And then, if they do so, they will have held fast and protected their blood and wealth, except in the case of lawful claims, and their judgement rests with Allah.**” «Musnad Ahmad bin Hanbal»

Imam Al-Shafi’i said: “**The messenger of Allah ﷺ made it known that it is Allah’s decree that he should fight them until they declare that there is no God but Allah. And then, if they do so, their blood and wealth will be safe from him, except in the case of lawful claims; meaning, except in the case of what Allah The Almighty rules against them therein, and their accountability rests with Allah, with regard to their truthfulness, falsehood, and their hidden intentions.** Allah knows their hidden intentions, and He is the one who is in charge of ruling upon them, without involving His prophets or the rulers of His creation. And thus, the commands of the messenger of Allah ﷺ were implemented in what is between the servants in terms of the legal penalties and all rights, and He made them know that all of his commands are based on what they show outwardly, and that Allah judges the hidden intentions.” «Al-Umm by Al-Shafi’i (62:9) – Rafa’at annotation»

Al-Bukhari narrated in his “Sahih”: (6441) on the authority of Abu Hurayrah, who said: “When the prophet ﷺ died and Abu Bakr assumed leadership, some of the Arabs reverted to disbelief. Umar said: O Abu Bakr, how can you fight the people when the messenger of Allah ﷺ said: “I have been commanded to fight against people until they say: There is no God but Allah. And thus, whoever says: There is no God but Allah, he will be safe from me with regard to his life and property, except in the case of lawful claims, and their judgement rests with Allah.” **Abu Bakr said: “By Allah, I will definitely fight anyone who differentiates between the prayer and zakat, for the zakat is a right taken from the wealth, and by Allah, if they were to withhold from me a young she-goat that they used to give to the messenger of Allah ﷺ, I would fight them for withholding it.”** Umar said: “By Allah, it was only when I saw that Allah expanded Abu Bakr’s chest for fighting, that I knew that it was the truth.” «Sahih Al-Bukhari | Chapter on killing those who refuse to accept the obligatory duties and those who are considered apostates»

Al-Nasa’i narrated: (3417) on the authority of Anas bin Malik, who said: “When the messenger of Allah ﷺ died, the Arabs reverted to disbelief. Umar said: O Abu Bakr, how can you fight the Arabs? **Abu Bakr said: The messenger of Allah ﷺ only said: “I have been commanded to fight against people until they say: There is no God but Allah and that I am the messenger of Allah, and until they establish the prayer and give the zakat. By Allah, If they were to withhold from me a young she-goat that they used to give to the messenger of Allah ﷺ, I would fight them for withholding it.”** Umar said: “When I saw that Abu

Bakr's opinion was broadened, I knew that it was the truth." «Al-Sunan Al-Kubra by Al-Nasa'i | The Prohibition of Bloodshed»

Ibn Abi 'Amr Al-Adani said: (1) Abdullah bin Wahb Al-Misri informed us, from Usama bin Zaid, who said: Ibn Shihab narrated to me, from Hanzalah bin Ali Al-Aslami, who said: Abu Bakr Al-Siddiq sent Khalid bin Al-Walid **and ordered him to fight the people on five matters, and whoever left even one of them, he should fight him for it as he would fight him for all five: Testifying that there is no God but Allah and that Muhammad is the messenger of Allah, establishing the prayer, giving the zakat, fasting the month of Ramadan, and performing the pilgrimage to the House.** «Al-Iman by Ibn Abi 'Amr Al-Adani | Chapter on fighting upon every pillar of Islam»

Narrated Ibn Abi Omar Al-Adani: (21) Sufyan ibn Uyaynah told us: Abu Hamza Ath-Thumali told us: Abdullah ibn Al-Ahtam entered upon Umar ibn Abd Al-Aziz and said: O Commander of the Faithful! Would you like me to praise you? He said: No. He said: Would you like me to advise you? He said: Yes. So, he praised Allah and extolled Him, and said: ... Then, after him, Abu Bakr stood up, adopted his Sunnah, introduced his way, and carried on his mission. Then the Arabs apostatized from Islam or some of them did. They insisted on performing the prayer but refused to pay the Zakat. **He refused to accept from them except what the Messenger of Allah ﷺ used to accept from them during his lifetime.** Then he unsheathed the swords, lit the fire, and placed the people of truth on the shoulders of the people of falsehood. He kept mutilating them and watering the land with their blood **until he brought them back to the point from which they had deviated and forced them to do what they had been reluctant to do.** Then, Allah took his soul while he was walking on the path of his Prophet and may Allah have mercy on him and forgive him. «Al-Iman by Al-Adani | Chapter: The Obligations of Islam and its Arrows»

Narrated Al-Marwazi: (12) Abu Hatim Muhammad ibn Idris Al-Razi narrated to us: Ayyub ibn Muhammad ibn Ziyad Ar-Raqqi narrated to us: Urwah ibn Marwan Al-Khazzaz Al-Irqi narrated to us: Umair ibn Al-Mughirah narrated to us from Abu Al-Awwam from Qatada from Anas, who said: **The Messenger of Allah ﷺ never used to accept anyone who responded to Islam from him except by establishing prayer and paying Zakat. These two were obligations upon anyone who acknowledged Muhammad ﷺ and Islam,** and that is the saying of Allah: {But if you repent, then your capital remains yours, and you shall not deal unjustly, nor shall you be dealt with unjustly.} [Al-Mujadilah: 13]. «Al-Salat by Al-Marwazi – Published by Maktaba Ad-Dar»

Abd Al-Razzaq As-San'ani narrated in his "Musannaf": (13644) From Ibn Jurayj, who said: Hisham ibn Urwah narrated to me from his father that Yahya ibn Abd Al-Rahman ibn Hatib narrated to him, saying: **Abd Al-Rahman ibn Hatib died and freed his slaves who prayed and fasted. He had a Nubian slave girl who had prayed and fasted, but she was a non-Arab and did not understand.** Therefore, I only feared for her fetus. She was [supposedly] a virgin woman. I went to Umar out of fear and told him about it. Umar said to him: You are a man who never brings anything good. This frightened him, so he sent for her and asked her: Are you pregnant? She said: Yes, from Marghush for two dirhams. She wept as she said

this and did not conceal it. He found Ali, Uthman, and Abd Al-Rahman ibn Awf with him. He said: Give me your advice. Uthman was sitting, so he laid down. Ali and Abd Al-Rahman said: The prescribed punishment has been proven against her. He said: Advise me, Uthman. He said: Your two brothers have given you advice. He said: Advise me yourself. Uthman said: I see her weeping over it as if she does not know about it (i.e the punishment). The prescribed punishment is only for those who are aware of it. He ordered her to be lashed one hundred times, then he exiled her. Then he said: She was truthful. By He in Whose Hand is my soul, the prescribed punishment is only for those who are aware (of it).

(13645) From Ma'mar, who said: Hisham narrated to me from his father that Yahya ibn Abd Al-Rahman ibn Hatib came to Umar with a black slave girl who belonged to Hatib. He said to Umar: Her freedom came while she was in this state, and she committed a major sin and she has reached the age of puberty. Umar said to him: You are a man who never brings anything good. Umar summoned her and asked her about it. She said: Yes, from Marghush for two dirhams. Others said from Marghush. At that time, she mentioned it and did not see anything wrong with it. Umar said to Ali, Abd Al-Rahman, and Uthman, who were sitting with him: Advise me. Ali and Abd Al-Rahman said: We think you should stone her. Umar said to Uthman: Advise me. He said: Your two brothers have given you advice. He said: I have sworn for you to advise me with your own opinion. He said: I do not see the prescribed punishment except for those who knew about it, and I see her weeping over it as if she does not see anything wrong with it. Umar said: You have spoken the truth. By He in Whose Hand is my soul, the prescribed punishment is only for those who know [of it]. So, Umar lashed her one hundred times and exiled her for a year.

(13647) From Ath-Thawri, from Muhammad ibn Amr ibn Alqamah, from Yahya ibn Hatib, from his father, who said: His slave girl, whose name was Markoush, committed adultery. She came to him weeping over her adultery. Umar asked Ali and Abd Al-Rahman ibn Awf about her. They said: She should receive the prescribed punishment. He asked Uthman about her. He said: I see her weeping over it as if she does not know about it, and the prescribed punishment is only for those who know. Umar agreed with him and lashed her but did not stone her.

«Musannaf Abd Ar-Razzaq As-San'ani | Chapter: The Prescribed Punishment Is Only for Those Who Know About It»

I said: Abd Al-Rahman ibn Hatib freed this slave girl when he saw that she had shown the symbols of Islam even though she did not understand the religious laws. She received the prescribed punishment during the time of Umar ibn Al-Khattab, may Allah be pleased with him. However, the Companions warded it off from her because she did not know about it. She was newly converted to Islam. In this effect, there is evidence that whoever shows the outward symbols of Islam is considered as a Muslim even if they are initially ignorant of the religious laws.

Abdullah bin Wahb said: (110) Al-Laith bin Saad told me, Rabia said: **Indeed, a Muslim is not sought for anything other than response to Islam. Whoever concealed himself with Islam [hypocrisy] has veiled**

himself; for who is more clearer in their deception of Islam to the one whom they veiled it (i.e hypocrisy) from, as long as they conceal (hypocrisy)? Therefore, the hypocrites concealed with the Messenger of Allah (ﷺ) [the opposite of] what they announced to him publicly from Islam; and he knew them by their characteristics, he recognized them by the tone of speech and their news came to him. **Do not seek an excuse against those who display Islam and are not true to it.** And in the matter of Islam, it is incumbent upon them to leave their homelands and inhabit the land of exile. If marriage to a Christian is permissible, then it is more permissible for him. **Islam covers him and not every Muslim is examined to be questioned and asked about jurisprudence. How many Muslims are there who are not accused of Islam, and perhaps they are not reciters or jurists?** «The Book of Fighting from Al-Muwatta of Abdullah bin Wahb – Dar al-Gharb Edition»

I said: So, whoever shows Islam, we do not investigate what is in his heart to prove otherwise. Let alone asking him about matters of knowledge and things which the ignorance thereof is permissible because we are not tasked with knowing people's secrets. Rather, we judge based on the apparent and testify by what we know.

Abd Al-Razzaq As-San'ani narrated in his "Musannaf": (18661) From Ma'mar, who said: Al-Hasan said to a man from the Khawarij: **What is Islam? He said: "Testifying that there is no God but Allah and that Muhammad is the Messenger of Allah, performing Hajj to the House, fasting Ramadan, performing major ablution after sexual impurity,"** and he mentioned other things. Al-Hasan said: **You kill those whose religion is this.** «Musannaf Abd Ar-Razzaq As-San'ani | Chapter: What Was Said About The Khawarij»

Ibn Abi Shaybah narrated in his book "Musannaf": (30381): Wakee' narrated to us from Amr ibn Munabbih, from Sawar ibn Shubayb, who said: "A man came to Ibn 'Umar and said: 'There are people here who testify that I am a disbeliever.' **He said: 'Why don't you say: 'There is no God but Allah' and disprove them?'**"

(30382): Abu Mu'awiyah narrated to us from Al-Shaybani, from Abu Qilabah, from 'Abdullah ibn Yazid Al-Ansari, who said: **"Call yourselves by the names that Allah called you by: Al-Hanifiyyah (the pure monotheism), Al-Islam (submission to God), and Al-Iman (faith)."**

(30383): 'Umar ibn Ayyub narrated to us from Ja'far ibn Burqan, who said: "Umar ibn 'Abd Al-Aziz wrote to us: **'As for what follows, the binds of religion and the pillars of Islam are: belief in Allah, establishing the prayer, and paying the Zakah (obligatory charity). So, pray the prayer on time.'**" «Musannaf Ibn Abi Shaybah – Tahqiq Al-Hut»

Al-Bukhari, in the biography of ‘Abdullah ibn Qurs Al-Laythi (may Allah be pleased with him), said: (1811) Dhirar narrated to me, saying: Hatim ibn Wirdan Al-Basri narrated to us, from Yunus, from Humayd ibn Hilal, from ‘Abdullah ibn Qurs Al-Laythi (may Allah be pleased with him), that he returned from the battle and was selling clothes in Ahwaz. He heard the Adhan (call to prayer) and headed towards it. When he got there, he found the Khawarij (a sect of Muslims known for their extremism). They said: “Who are you?” He replied: “Your brother.” They said: “You are the brother of the devil.” When they wanted to kill him, he said: **“Aren’t you satisfied with what the Prophet (may Allah bless him and grant him peace) was satisfied with from me? I came to him as a polytheist, and I bore witness that there is no God but Allah and that Muhammad is the Messenger of Allah, so he left me alone.”** Then they killed him. «Al-Tarikh Al-Kabir – Al-Bukhari»

Hanbal ibn Ishaq narrated from Imam Ahmad, during his ordeal with the Jahmiyyah (another sect of Muslims known for their extremist views), that he said to Al-Mu’tasim: “O Commander of the Faithful, will you allow me to speak?” He said: “Speak.” I said to him: “What did the Prophet (may Allah bless him and grant him peace), your cousin, call people to?” He said: “He called them to bear witness that there is no God but Allah.” I said: “I bear witness that there is no God but Allah.” Then I said to him: “Your grandfather, Ibn ‘Abbas, narrates that when the delegation of Abdul Qays came to the Prophet (may Allah bless him and grant him peace), he ordered them to believe in God.” He then mentioned the whole hadith. I said: **“O Commander of the Faithful, what am I being called to when this is my testimony and my sincere dedication to Allah in monotheism? O Commander of the Faithful, an invitation after the invitation of the Prophet (may Allah bless him and grant him peace)?”** He remained silent. Then Ibn Abi Du’ad spoke some words that I did not comprehend. He said: “That’s because I didn’t care about what he was saying, and I didn’t pay attention to it.” Musaddad narrated to us, saying: Hammad ibn Zayd narrated to us, from Abu Jamrah, from Ibn Abbas, who said: “I heard him say: ‘A delegation of Abdul Qays came to the Prophet (may Allah bless him and grant him peace).’ They said: ‘O Messenger of Allah, these people from Rabi’ah separated us from you. We can only reach you in a sacred month. If you could order us to do something that we can implement and convey to those behind us?’ He said: ‘I order you to do four things and forbid you from four things. I order you to believe in God and bear witness that there is no God but Allah, establish the prayer, pay the Zakah, and give to Allah one-fifth of what you gain. I forbid you from eating the flesh of the colocynth, the henbane, the black henbane, and the chameleon.’” ‘Asim ibn Ali narrated to us, saying: Al-Layth ibn Sa’d informed us, from Sa’id ibn Abi Sa’id, from Nafi’ ibn Jubayr, from his father, who said: “The Prophet (may Allah bless him and grant him peace) came out to his companions while they were sitting, waiting for him. When he came out to them, he sat with them and said: ‘Rejoice! Don’t you bear witness that there is no God but Allah alone with no partner, and that I am the Messenger of Allah, and that this Quran is from Allah?’ They said: ‘Yes, we bear witness to that.’ He said: ‘Rejoice! This Quran is a rope from Allah, one end of it is in the hand of Allah and the other end is in your hands. Hold fast to it. You will never go astray or perish after it.’” «Al-Mihna of Imam Ahmad – Narrated by Hanbal ibn Ishaq (pg. 100-101)»

I said: Here, Imam Ahmad presented evidence to Al-Mu’tasim, denying his mihna (tribulation) and his blood being violated, because he recites the two testimonies of faith and shows the apparent symbols of Islam.

Hanbal ibn Ishaq narrated from Imam Ahmad during his ordeal with the Jahmiyyah, when they wanted to torture him: “Then I was between the two punishments, so I said: ‘O Commander of the Faithful, Allah! Allah! **The Prophet (may Allah bless him and grant him peace) said: ‘The blood of a Muslim man who bears witness that there is no God but Allah and that I am the Messenger of Allah is not permissible to be shed except for one of three reasons.’”** I recited the hadith, and the Prophet (may Allah bless him and grant him peace) said: “I was ordered to fight people until they say: ‘There is no God but Allah.’ When they say it, their blood and wealth are protected from me.” So, what justifies you shedding my blood when I have not done any of this?!” «Al-Mihna of Imam Ahmad – Narrated by Hanbal ibn Ishaq (p. 119)»

Muhammad ibn Fadil Ad-Dubbi narrated with a sound chain of transmission: (15) Abu Malik Al-Ashja’i narrated to us, from Rib’i ibn Harash, from Hudhayfah, who said: “Islam will disappear like the patterns on a cloth fade away. People will wake up not knowing what prayer, fasting, or rituals are, except that men and women will say: **‘We found people saying: ‘There is no God but Allah,’ so we say: ‘There is no God but Allah.’”** Salama said: “What good is ‘There is no God but Allah’ to them when they don’t know what prayer, fasting, or rituals are?” Hudhayfah said: “What good is ‘There is no God but Allah’ to them, Salama? **They will be saved from Hellfire by saying: ‘There is no God but Allah.’”** «Al-Dua’a of Muhammad ibn Fadil Ad-Dubbi»

**This is the apparent Islam by which the money and blood of Muslims are protected. The people of knowledge and Sunnah used to accept the Islam of those who declared the two testimonies of faith, even if they were, in reality, contrary to what they showed of Islam, as long as they did not show clear disbelief. This is what the Sunnah came with:**

Allah Almighty says: {Their parable is like that of someone who kindled a fire; then, when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.} (Al-Baqarah: 17)

Said bin As-Sa’ani said: (17) Narrated Mamar from Qatada about the verse: “And of mankind are some who say, “We believe in Allah and the Last Day,” but they do not believe (i.e. obey)” (Al-Baqarah: 8), He said: until he reached: “So their trade did not profit them at all, nor did they find any helpers.” (Al-Baqarah: 16), he said: This (verse) is about the hypocrites. And He set an example for them: “The parable of those who take deities other than Allah is that of the spider which builds (for itself) a house; but verily the frailest of houses is the spider’s house; if they but knew.” (Al-Baqarah: 17), **he said: It is La Ilaha Illa Allah (None has the right to be worshipped but Allah), which enlightened them (i.e. the hypocrites), so they ate with it, drank with it and felt safe with it in this worldly life, and they married women and saved their own blood through it.** Until when they died, Allah took away their light and left them in darkness, so they could not see. Then He set another example for them and said: “Or (the state of a

disbeliever) is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness, one upon the other. If he stretches out his hand, he cannot see it. He for whom Allah has not appointed light, for him there is no light.” (An-Nur: 40), he said: The rain contains darkness, thunder and lightning, he says: It is the most scared people, who do not hear anything except they thought that they will die, because of the fear of death. “And Allah encompasses the disbelievers.” (Al-Baqarah: 19), then He set another example for them and said: “The lightning almost snatches away their sight. Whenever it lightens for them, they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah is Able to do all things.” (Al-Baqarah: 20), he says: This hypocrite, whenever his wealth and cattle increase and he gets better, he would say: Since I have entered this religion, nothing but good has happened to me, “And when darkness covers them, they stand still.” (Al-Baqarah: 20), he says: When their wealth goes away, their cattle perish and a calamity befalls them, they stand still in a state of bewilderment. «Tafsir of Abd Ar-Razzaq As-Saa’ni»

At-Tabari narrated in his “Tafsir” (390): Bishr bin Mu’adh narrated to me: Yazid bin Zuray’ narrated to us from Sa’id from Qatada, who said about the verse: “The parable of those who take protectors other than Allah is that of the spider which builds (for itself) a house; but verily the frailest of houses is the spider’s house; if they but knew.” (Al-Baqarah: 17), **that the hypocrite said La Ilaha Illa Allah (None has the right to be worshipped but Allah) and it enlightened him in this worldly life, so he married Muslims with it, fought with it, inherited with it and saved his own blood and wealth through it.** When it was time for him to die, the hypocrite was stripped of it because it had no root in his heart nor any truth in his knowledge. «Tafsir of At-Tabari»

Ibn Abi Zamanin said: “The parable of those who take protectors other than Allah is that of the spider which builds (for itself) a house”(Al-Baqarah: 17), Al-Hasan said: He meant to say the parable of those people is like the parable of a man walking in a pitch dark night and in his hand there is a burning flame, thus he sees his feet with its light; he keeps walking like that until his flame goes out and he cannot see, how can he continue his walk? **And the hypocrite said La Ilaha Illa Allah (None has the right to be worshipped but Allah), so he married Muslims with it and saved his own blood and wealth;** but when it was time for him to die, Allah stripped him of it. Yahya said: because it had no truth in his heart. «Tafsir of Ibn Abi Zamanin (125/1)»

Allah said: “O you who believe! When you go forth (in the way of Allah), then verify, and say not to anyone who offers you peace: “You are not a believer,” seeking the perishable goods of the worldly life, while with Allah are abundant prizes. Thus were you before, then Allah conferred His Favor on you; so verify. Surely, Allah is Ever-Aware of what you do.” (An-Nisaa’: 94).

Ibn Abi Shaibah narrated in Al-Musannaf “33776”: Sa’id bin Jubayr said: Al-Miqdad bin Al-Aswad went out in a military expedition and they passed by a man and some of his wealth, so they wanted to kill him, **but he said: La Ilaha Illa Allah (None has the right to be worshipped but Allah),** Al-Miqdad said: He

wished to flee with his family and wealth. He said: When they came back, they mentioned this to the Prophet (ﷺ), then this verse was revealed: **“O you who believe! When you go forth (in the way of Allah), then verify, and say not to anyone who offers you peace: “You are not a believer,” seeking the perishable goods of the worldly life, while with Allah are abundant prizes. Thus were you before, then Allah conferred His Favor on you; so verify.” (An-Nisaa’: 94)**, he said: The war booty, “while with Allah are abundant prizes. Thus were you before,” (An-Nisaa’: 94), he said: You were hiding your faith from the polytheists, “then Allah conferred His Favor on you,” (An-Nisaa’: 94), and He made Islam manifest, “Then verify.” (An-Nisaa’: 94) as a warning from Allah, “Surely, Allah is Ever-Aware of what you do.” (An-Nisaa’: 94). «Musannaf of Ibn Abi Shaibah | About what causes blood to be shed and prevents someone from being killed»

At-Tabarani narrated: (12379): From Ibn Abbas, he said: The Messenger of Allah (ﷺ) sent a military expedition in which Al-Miqdad bin Al-Aswad participated, when they reached the people, they found that they had dispersed and only one man remained who has a lot of wealth and he did not leave, so he said: I bear witness that there is no God but Allah, Al-Miqdad aimed at him and killed him, then one of his companions said to him: **You kill a man who said: La Ilaha Illa Allah (None has the right to be worshipped but Allah)?** By Allah, the Prophet (ﷺ) will be informed about this! when they came to the Prophet (ﷺ), they said: O Messenger of Allah, a man testified that there is no God but Allah and Al-Miqdad killed him, then he said: Call Al-Miqdad for me, then he said: Al-Miqdad, **did you kill a man who said: La Ilaha Illa Allah (None has the right to be worshipped but Allah)? What do you have to say about La Ilaha Illa Allah (None has the right to be worshipped but Allah)?**, he said: **Then Allah revealed: “O you who believe! When you go forth (in the way of Allah), then verify, and say not to anyone who offers you peace: “You are not a believer,” seeking the perishable goods of the worldly life, while with Allah are abundant prizes. Thus were you before, then Allah conferred His Favor on you; so verify.” (An-Nisaa’: 94)**, the Messenger of Allah (ﷺ) said: He was a believer who was hiding his faith among a group of infidels, so you killed him, and this is just like how you were hiding your faith in Mecca. «Al-Mu’jam Al-Kabeer of At-Tabarani | Sa’id bin Jubayr from Ibn Abbas»

Ibn Shabbah said: (745) Ahmad bin Abd Ar-Rahman bin Bakkar narrated to us, he said: Al-Waleed bin Muslim narrated to us from Abdullah bin Ziyad bin Sima’an and others from Ibn Shihab Az-Zuhri from Abdullah bin Muhab from Qubaysah bin Thuwayb Al-Ka’bi, he said: The Prophet (ﷺ) sent a military expedition which met the polytheists in Idam or somewhere nearby, Allah defeated the polytheists, and Muhallim bin Jaththamah Al-Laythi attacked Amer bin Al-Adbat Al-Ashja’l, when he caught up with him, he said: **I bear witness that there is no God but Allah.** He had not yet finished his words when he killed him, and this was mentioned to the Messenger of Allah (ﷺ), so he sent for Muhallim and said: **Did you kill him after he said: La Ilaha Illa Allah (None has the right to be worshipped but Allah), he said: O Messenger of Allah, if he did say it, then he was just seeking refuge through it while he was an infidel, the Messenger of Allah (ﷺ) said: Why did you not puncture his heart?** He meant that he had expressed what was in his heart and tongue, Ibn Sama’an said: And Muhallim killed him in order to take his weapons, **and the verse was revealed about this: “Say not to anyone who offers you peace: “You are not a believer.” (An-Nisaa’: 94)** Al-Waleed said: Abu Saeed informed us that he heard Al-Hasan saying:



This verse was revealed because of the killing of Mirdhas Al-Fidaki. «Ta'rikh Al-Madinah by Ibn Shabbah | The chronicles of the military expeditions of the Messenger of Allah (ﷺ)»

At-Tabari narrated in his Tafsir (10221): Muhammad bin Al-Husayn narrated to us, he said: Ahmad bin Al-Mufaddal narrated to us, he said: Asbat narrated to us from As-Suddi about the verse: "O you who believe! When you go forth (in the way of Allah), then verify, and say not to anyone who offers you peace: "You are not a believer," seeking the perishable goods of the worldly life, while with Allah are abundant prizes. Thus were you before, then Allah conferred His Favor on you; so verify." (An-Nisaa': 94), the Messenger of Allah (ﷺ) sent a military expedition led by Usama bin Zaid to Banu Damrah, they met a man from them called Mirdhas bin Nahik who had some wealth and a red camel, when he saw them, he ran to a cave in a mountain, and Usama followed him, when Mirdhas reached the cave, he put his sheep in it, then he came towards them **and said: Peace be upon you, I bear witness that there is no God but Allah and that Muhammad is the Messenger of Allah**, Usama attacked him and killed him because of his camel and his wealth, and the Prophet (ﷺ) used to love hearing good things about Usama when he sent him, and he asked his companions about him, when they came back, he did not ask them about him, and the people started telling the Prophet (ﷺ) and said: O Messenger of Allah, if you saw Usama, he met a man who said: La Ilaha Illa Allah Muhammadur Rasulullah (None has the right to be worshipped but Allah, Muhammad is the Messenger of Allah), so he attacked him and killed him, and he was dismissing them, when they told him a lot, he raised his head to Usama **and said: What do you say about La Ilaha Illa Allah (None has the right to be worshipped but Allah)? He said: O Messenger of Allah, he only said it to seek refuge, he sought refuge through it, the Messenger of Allah (ﷺ) said to him: Did you open his heart to see what was in it? He said: O Messenger of Allah, his heart is just a piece of his body, so Allah The Mighty and Majestic revealed the news of this incident, and He told him that he only killed him because of his camel and his sheep, then that is what He refers to when He said: "Seeking the perishable goods of the worldly life," (An-Nisaa': 94), when he reached: "then Allah conferred His Favor on you," (An-Nisaa': 94), he said: Allah forgave you, so Usama swore not to fight any man who says La Ilaha Illa Allah (None has the right to be worshipped but Allah) after that man and after what happened to him because of the Messenger of Allah (ﷺ).** «Tafsir of At-Tabari»

Ibn Abi Hatim narrated in his Tafsir (5829): From Ibn Abbas about his saying: "You are not a believer" (An-Nisaa': 94), he said: **Allah has forbidden the believers from saying to a person who testifies that there is no God but Allah: You are not a believer, just like He forbade them from eating dead meat, so his wealth and blood are safe, and do not reject what he said.**

(5840) From As-Suddi about his saying: "Then Allah conferred His Favor on you" (An-Nisaa': 94), he said: He forgave you, **so Usama swore not to fight any man who says La Ilaha Illa Allah (None has the right to be worshipped but Allah) after that man and after what happened to him because of the Messenger of Allah (ﷺ).** «Tafsir of Ibn Abi Hatim»

Al-Bukhari narrated in his Sahih (1294): From Sa'id bin Al-Musayyib from his father, who told him that when Abu Talib's death approached, the Messenger of Allah (ﷺ) came to him and found Abu Jahl bin Hisham and Abdullah bin Abi Umayya bin Al-Mughirah with him, the Messenger of Allah (ﷺ) said to Abu Talib: **O my uncle, say: La Ilaha Illa Allah (None has the right to be worshipped but Allah), a word which I will witness for you before Allah**, Abu Jahl and Abdullah bin Abi Umayya said: O Abu Talib, will you turn away from the religion of Abdul Muttalib? The Messenger of Allah (ﷺ) kept offering it to him and they kept responding with the same reply until Abu Talib's last words to them were that he is on the religion of Abdul Muttalib, and he refused to say: La Ilaha Illa Allah (None has the right to be worshipped but Allah), so the Messenger of Allah (ﷺ) said: By Allah, I will keep asking for forgiveness for you as long as I am not forbidden from it, then Allah The Mighty and Majestic revealed about him: "It is not for the Prophet (Muhammad) to ask forgiveness for the idolaters, even though they be his kindred." (At-Tawbah: 113). «Sahih Al-Bukhari | Chapter: The case: when a polytheist says before dying: La Ilaha Illa Allah (None has the right to be worshipped but Allah)»

Uthman bin Saeed Al-Darimi said: "We explained to the opposer the interpretation of Tawhid in which there is an alternative to these insanities. That it is saying: La Ilaha Illa Allah, Wahdahu La Sharik Lahu (There is no God but Allah, He is alone, He does not have any partners). This is its reasonable interpretation, which is the word of piety and the most trustworthy handhold. Whoever utters it sincerely, has unified God Almighty, even if he did not say what the opponent explained and did not understand these ambiguities. **It is the statement Prophet Muhammad (may ﷺ) accepted from his uncle, and it is evidence of a man's faith, Islam and Tawhid.**" «An-Naqd 'ala Al-Marisi (p. 326) – annotated by Al-Shawami »

I said: The evidence is that the Prophet (may ﷺ) was pleased with accepting the Islam of his uncle Abu Talib if he would only say the Shahada (declaration of faith), but he refused to accept that and said that he was on the religion of Abdul Muttalib.

Al-Bukhari narrated in his "Sahih" (6478): On the authority of Usama ibn Zaid bin Haritha (may Allah be pleased with them both), who said: The Messenger of Allah (may ﷺ) sent us to Al-Harurat of Juhaynah. He said: We attacked the people in the morning and defeated them. He said: I and a man from the Ansar followed one of them. He said: **When we reached him, he said: La Ilaha Illa Allah (There is no God but Allah).** The Ansari withdrew from him, and I stabbed him with my spear until I killed him. He said: When we returned, the Prophet (may ﷺ) was informed about it. He said: **So he said to me: Usama, did you kill him after he said, 'La Ilaha Illa Allah'? He said: I said: O Messenger of Allah, he was only trying to protect himself. He said: Did you kill him after he said, 'La Ilaha Illa Allah'? He said: He kept repeating it to me to the extent that I wished I had not become Muslim before that day.** «Sahih Al-Bukhari | Chapter: The statement of Allah the Almighty: "And whoever saves a life" [Al-Ma'idah: 32]»

Muslim narrated in his "Sahih": (95) On the authority of Al-Layth, from Ibn Shihab, from Ata bin Yazid Al-Laythi, from Ubaidullah bin Adi bin Al-Khiyar, from Al-Migdad bin Al-Aswad, who said: He said: O

Messenger of Allah, tell me if I fight against a man from the disbelievers and he fights me and cuts off one of my hands with a sword, and then he takes refuge in a tree and says: **I have submitted to Allah, should I kill him after he said that, O Messenger of Allah?** The Messenger of Allah (may ﷺ) said: **Do not kill him.** He said: So I said: O Messenger of Allah, he cut off my hand. Then he said that after he cut it. Should I kill him? The Messenger of Allah (may ﷺ) said: Do not kill him, because if you kill him, he will be like you before you killed him, and you will be like him before he said the statement he said.

Then he narrated the hadith through the chains of narrations of Ma'mar, Al-Awza'i and Ibn Jurayj, all of them from Az-Zuhri. He said: As for Al-Awza'i and Ibn Jurayj, it is in their hadith, he said: I have submitted to Allah, as Al-Layth said in his hadith. **As for Ma'mar, it is in his hadith: When I was about to kill him, he said: La Ilaha Illa Allah (There is no God but Allah).**

(96) On the authority of Usama bin Zaid, he said: The Messenger of Allah (may ﷺ) sent us in an expedition, and we attacked Al-Harurat of Juhaynah in the morning. **I caught up with a man, and he said: La Ilaha Illa Allah (There is no God but Allah).** So I stabbed him, and that bothered me, so I mentioned it to the Prophet (may ﷺ), and the Messenger of Allah (may ﷺ) said: **Did he say: La Ilaha Illa Allah, and you killed him? He said: I said: O Messenger of Allah, he said it out of fear of the sword. He said: Why did you not open his heart to see if he said it or not? He kept repeating it to me until I wished I had become Muslim that day. He said: Then Sa'd said: By Allah, I will not kill a Muslim until the one with the big belly kills him, meaning Usama. He said: A man said: Didn't Allah say: "And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and the religion (worship) is all for Allah Alone"? Sa'd said: We have fought until there is no more Fitnah, and you and your companions want to fight until there is Fitnah.**

(97) On the authority of Jundub bin Abdullah, that he sent to As'as bin Salama during the time of the Fitnah (civil war) of Ibn Al-Zubair, saying: Gather for me some of your brothers so that I can talk to them. He sent a messenger to them, and when they gathered, Jundub came wearing a yellow cloak, and he said: Talk about whatever you were talking about, until the conversation took its course. When the conversation came back to him, he pulled the cloak off his head and said: I came to you and I do not intend to tell you about your prophet. The Messenger of Allah (may ﷺ) sent a group of Muslims to a group of polytheists, and they met. There was a man among the polytheists that if he wanted to attack a Muslim man, he would attack and kill him. A man from the Muslims attacked him when he was distracted. We used to be told that it was Usama bin Zaid. When he raised the sword against him, **he said: La Ilaha Illa Allah (There is no God but Allah).** But he killed him. When the messenger of the glad tidings came to the Messenger (may ﷺ), and he asked him (about the events of the battle) so he informed him until he told him about the man what he did. He summoned him and asked him, **and he said: Why did you kill him? He said: O Messenger of Allah, he hurt the Muslims, and he killed so-and-so and so-and-so, and he told him about a number of people. I fought against him, and when he saw the sword, he said: La Ilaha Illa Allah (There is no God but Allah).** The Messenger of Allah (may ﷺ) said: **Did you kill him? He said: Yes. He said: What will you do with La Ilaha Illa Allah when it comes on the Day of Resurrection?** He said: O Messenger of Allah, ask for forgiveness for me. He said: What will you

do with La Ilaha Illa Allah when it comes on the Day of Resurrection? He said: He kept saying nothing more than “What will you do with La Ilaha Illa Allah when it comes on the Day of Resurrection?” «Sahih Muslim»

Imam Al-Shafi’i said after he narrated the Hadith of Miqaddad bin Al-Aswad: So, the Messenger of Allah (ﷺ) informed him that Allah had forbidden the shedding of his blood because he expressed his faith while fearing for his life, and did not make it permissible given the probability that he only converted to Islam in order to escape being killed. «Al-Umm by Al-Shafi’i | Chapter: What Forbids the Shedding of Blood in Islam (396/7)»

Abd Al-Razzaq Al-San’ani narrated in his “Musannaf” with a sound chain of transmission: (18688) Narrated from Ma’mar, from Al-Zuhri, from Ata bin Yazid Al-Laithi, from Obaidu-llah bin Adi bin Al-Khayar, from Abdullah bin Adi Al-Ansari who narrated that the Messenger of Allah (ﷺ) was sitting among the people when a man came asking his permission, or consulting him privately, about killing a man from the hypocrites, seeking his permission to do so. **The Messenger of Allah (ﷺ) spoke loudly, saying: “Doesn’t he bear witness that there is no God but Allah?” He said: “Yes, but his testimony means nothing.” He said: “Doesn’t he bear witness that I am the Messenger of Allah?” He said: “Yes, but his testimony means nothing.” He said: “Doesn’t he pray?” He said: “Yes, but his prayers are worthless.” He said: “Those are the people I have been forbidden from harming.”** «Musannaf Abd Al-Razzaq Al-San’ani | Chapter: Mentioning the Hypocrites»

Imam Al-Shafi’i commented on the Hadith by saying: So, the Messenger of Allah (ﷺ) informed the man who sought permission to kill the hypocrite that, if he expresses his faith, Allah has forbidden him from killing him, which is in agreement with the Book of Allah, the Exalted, regarding faith being a protection, and it is in agreement with the Sunnah of the Messenger of Allah (ﷺ), and the ruling of the people of this world. Allah, the Exalted, has also stated that they will be in the lowest level of Hell. «Al-Umm by Al-Shafi’i | Chapter: What Forbids the Shedding of Blood in Islam (396-397/7)»

Ahmad narrated in his “Musnad”: (2009) Narrated from Ibn Abbas, who said: Abu Talib fell ill, so Quraysh came to him, and the Messenger of Allah (ﷺ) came to visit him, and there was a seat at the head of his bed. Abu Jahl came and sat on it, so they said: “Your nephew insults our gods.” He said: “What do your people complain about you for?” He said: **“O uncle, I want them to follow one statement through which the Arabs would submit to them and the non-Arabs would pay them jizyah.”** He said: **“What is it?” He said: “There is no God but Allah.”** They stood up and said: “Has he made all the gods into one God?” He said: “And this was revealed: {Sad. By the Qur’an containing reminder...}.” He recited until he reached: {Indeed, this is a strange thing.} (Sad: 1-5). «Musnad Ahmad bin Hanbal | Musnad Abdullah bin Al-Abbas»

Ahmad narrated in his “Musnad”: (3941) Narrated from Ibn Masud, who said: Allah, the Exalted, sent His Prophet (ﷺ) to guide a man to Paradise. He entered the church and found Jews there, and a Jew was reciting the Torah to them. When they reached the qualities of the Prophet (ﷺ), they stopped, and there was an ill man in the corner. The Prophet (ﷺ) said: “Why did you stop?” The sick man said: “They reached the qualities of a Prophet and stopped.” Then the sick man crawled until he took the Torah and read until he reached the qualities of the Prophet (ﷺ). He said: “This is your description and the description of your Ummah. **I bear witness that there is no God but Allah and that you are the Messenger of Allah.**” Then he died. The Prophet (ﷺ) said to his Companions: **“Wash your brother.”** «Musnad Ahmad bin Hanbal | Musnad Abdullah bin Masud»

Abu Bakr bin Abi Shaibah said: Regarding a man who kills himself or a woman who dies during childbirth after committing fornication, is the funeral prayer performed for them?

(11859) Hafs bin Ghiyath narrated from Ash’ath, from Abu Al-Zubayr, from Jabir, who said: I asked him about a woman who dies during childbirth after committing fornication, is the funeral prayer performed for her? He said: **Perform the funeral prayer for whoever says: “There is no God but Allah.”**

(11861) Wakee’ narrated from Abu Hilal, from Abu Ghalib, who said: I said to Abu Umamah: “If a man drinks alcohol and then dies, is the funeral prayer performed for him?” He said: “Yes, **perhaps he lay down on his bed once and said: “There is no God but Allah,” and he will be forgiven because of that statement.**” «Musannaf Ibn Abi Shaibah»

Abu Bakr bin Abi Shaibah said: Regarding a non-believer or a captive who says the Testimony of Faith once and then dies, is the funeral prayer performed for him?

(11869) Jarir narrated from Mughirah, from Ibrahim, regarding a captive taken from the enemy’s land. He said: **If he acknowledges the Oneness of Allah and the two Testimonies of Faith, the funeral prayer is performed for him.**

(11871) Jarir narrated from Ash’ath, from Al-Hasan, who said: **If he says: “There is no God but Allah,” the funeral prayer is performed for him.**

(11872) Sharik narrated from Ubaydullah bin Isa, from Abdullah bin Jubeir, from Anas bin Malik, who said: There was a young Jewish man who served the Prophet (ﷺ). He fell ill, so the Prophet (ﷺ) came to visit him **and said: “Would you bear witness that there is no God but Allah and that I am the Messenger of Allah?” He looked at his father, who said: “Say what Muhammad tells you to say.” He said: “Then he died, and the Prophet (ﷺ) said: “Perform the funeral prayer for your companion.”**

(11875) Hammad bin Abi Khalid narrated from Ibn Abi Thi'b, from Al-Zuhri, who said: **If a non-believer says the Testimony of Faith while he is in the marketplace, perform the funeral prayer for him.**

«Musannaf Ibn Abi Shaibah»

Ibn Abi Shaibah narrated in his "Musannaf": (28937) Jarir said: The Prophet of Allah (ﷺ) sent me to Yemen to fight them and call them to Islam, **and if they say: "There is no God but Allah," their properties and blood were forbidden to you.** «Musannaf Ibn Abi Shaibah | Regarding what protects blood and prevents killing»

Ibn Abi Shaybah narrated in his "Musannaf": (33199) From Az-Zuhri: We do not approach the Magians **until they say: There is no god but Allah, so when they say it, it is considered Islam from them.**

«Musannaf Ibn Abi Shaybah | What They Said about the Magians That They Are Captured and Subjugated»

Ibn Abi Shaybah narrated in his "Musannaf": (33206) On the authority of Mujahid, who said: When a man captures a female polytheist slave, **let him confirm her acknowledgment of the Shahadah (testimony of faith), and if she refuses to acknowledge it, that does not prevent him from having intercourse with her.** «Musannaf Ibn Abi Shaybah | What they said about Jewish and Christian women when they are captured»

'Abd Ar-Razzaq As-San'ani narrated in his "Musannaf": (9919) From Ibn Abi Hussain: That the Prophet (ﷺ) had a Jewish neighbor who was not bad in his manners, so he got sick and the Messenger of Allah (ﷺ) visited him with his companions, and he said to him: **Do you testify that there is no God but Allah and that I am the Messenger of Allah?** He looked at his father, and his father was silent, and the young man was silent, then the second time, then the third time, **and his father said in the third time: Say what he said to you, so he did,** and he died. The Jews wanted to take him, but the Messenger of Allah (ﷺ) said: **We are more entitled to him than you, so the Prophet (ﷺ) washed him, shrouded him, embalmed him, and prayed for him.** «Musannaf 'Abd Ar-Razzaq As-San'ani | Chapter: Visiting a Muslim Kafir»

'Abd Ar-Razzaq As-San'ani narrated in his "Musannaf": (18720) From Qubaysah ibn Dhu'ayb, who said: A man from the companions of the Messenger of Allah (ﷺ) raided a company that was defeated, so he surprised a polytheist man among them. When he wanted to strike him with the sword, **the man said: There is no God but Allah.** He did not stop from killing him until he killed him, so the man felt guilty about killing him, so he mentioned his story to the Prophet (ﷺ), **and he said: Why didn't you pierce his heart?** The tongue only expresses what is in the heart. They did not stay long until the killer man died

and was buried. He appeared on the surface of the earth the next morning, so his family came and told the Prophet ﷺ, and he said: Bury him. He was buried again, and he appeared on the surface of the earth the next morning, so his family informed the Prophet ﷺ, and the Prophet (ﷺ) said: Verily, the earth has refused to accept him, so throw him in a cave from the caves. «Musannaf ‘Abd Ar-Razzaq As-San’ani | Chapter: Disbelief after Faith»

Muhammad ibn Fadil Adh-Dhabi narrated with a sound chain of narration (15): Abu Malik Al-Ashja’i narrated from Rib’i ibn Harash, from Hudhayfah, who said: Islam will fade away like the traces of a garment fade away, and people will become ignorant of what prayer, fasting, and rituals are, except that a man and an old woman will say: **We came to know people who used to say: There is no God but Allah, so we say: There is no God but Allah. So Sila said: What good will La ilaha illallah (There is no God but Allah) do for them when they do not know what prayer, fasting, or rituals are?** Hudhayfah said: What good will La ilaha illallah do for them, O Sila? They will be saved from the Hellfire by saying: La ilaha illallah. «Ad-Du’aa li-Muhammad ibn Fadil Adh-Dhabi»

**I say: It is understood from the generality of the hadiths and reports that if a disbeliever were to limit himself to the testimony of La ilaha illallah (There is no God but Allah) and did not add anything to it, then he would have declared his faith, and that would be sufficient for him.**

Abu Bakr Al-Khalal said: (85) Muhammad ibn Abi Harun informed me, saying: Abu As-Saqr Yahya ibn Yazdad narrated to me, saying: I asked Abu Abdullah about a Magian man and his wife who died at the same time, **except that the woman testified upon her death that there is no God but Allah and that she became Muslim**, and they had young children. How do they inherit from their father? **He said: When their mother became Muslim, the young children became Muslims and inherited from her and not from their father.** As for the adults, they inherit from their father, and they are upon his religion. «Ahkam Ahl Al-Milal Wa Ar-Ridda by Abu Bakr Al-Khalal | Chapter: If Those Under Covenant and Those at War Did Not Realize that One of Their Parents Had Become Muslim»

Abu Bakr Al-Khalal said: (843) Abu Bakr Al-Marwazi informed us in another place, saying: Abu Abdullah said to me: **If a Jew or a Christian says: There is no God but Allah, then he is a Muslim. And he presented an argument from the hadith of Ibn Abbas: Abu Talib became ill.** «Ahkam Ahl Al-Milal Wa Ar-Ridda by Abu Bakr Al-Khalal | Chapter: Denouncing Those Who Contradict This»

Ibn Abi Zaid Al-Qayrawani said: Ibn Habib said: Ibn Wahb said, from Malik, regarding a male or female slave who does not know Islam, and **it was said to her: Say: There is no God but Allah. They understood it and said it with a gesture or without a gesture: She should be prayed upon**, even if she did not pray. From Al-‘Utbiya: Ibn Al-Qasim said: **If a non-Arab testifies, La ilaha illallah (There is no God but Allah), from being taught, then he dies, he is prayed upon** even if he did not pray. «An-Nawadir Wal-Ziyyadat |

Regarding the Ruling on a Young Slave Who Becomes Muslim, Or One of His Parents Becomes Muslim, Or His Buyer Intends to Convert Him to Islam Regarding Praying upon Him if He Dies, And Regarding Inheritance, Retaliation, and Other Matters. The Islam of an Adult Non-Arab from Being Taught (604-605/1)»

I say: This includes accepting Islam through sign language for those who cannot speak, as will come in the chapter discussing the hadith of the girl whom the Prophet (ﷺ) tested with Islam. Because whoever shows Islam through sign language and whoever shows it through speech, both show acceptance and submission, so that is considered Islam. It also includes the fact that the disbeliever's Islam is not established without showing knowledge of the meaning of Tawheed (monotheism), as we have explained that apparent Islam is Tawheed (monotheism) and disbelief in all that is worshipped besides Allah. This cannot be done without knowledge, acceptance, and submission.

**As for if the Jew was a monotheist, his Islam is to testify that Muhammad is the Messenger of Allah, while this is not sufficient for the Christian until he becomes a monotheist and testifies that there is no God but Allah:**

Abu Bakr Al-Khalal said: (834) Muhammad ibn Ali informed me, saying: Salih said to his father: **If a Jew or a Christian says: I bear witness that Muhammad is the Messenger of Allah, then says: I did not intend Islam, should he be forced? He said: As for the Jew, he is forced because he is a monotheist. As for the Christian and the Magian, they are not forced because they are not monotheists.** «Ahkam Ahl Al-Milal Wa Ar-Ridda by Abu Bakr Al-Khalal | Chapter: Denouncing Those Who Contradict This»

**Even if he unifies and testifies that Muhammad is the Messenger of Allah but he was not sent to all people, his Islam is to acknowledge that the religion of Muhammad is the truth and to denounce all religions that contradict the religion of Islam:**

Imam Al-Shafi'i said: "Recognition of faith has two aspects. As for those who are idolaters and those who have no religion and claim that it is a religion of prophecy and do not have a book, when they testify that there is no God but Allah and that Muhammad is His servant and Messenger, they have acknowledged faith and whenever they turn away from it, they will be killed. And as for those who follow the Jewish and Christian religions, they claim the religion of Moses and Jesus (peace and blessings of Allah be upon them) and have replaced it. And belief in Muhammad, the Messenger of Allah, was imposed on them in both religions. So they disbelieved by not believing in him and following his religion, in addition to their disbelief of lying about Allah before that. It was said to me that there are some of them who are steadfast on their religion and testify that there is no God but Allah and that Muhammad is His servant and Messenger, and say he was not sent to us. If there is anyone among them like this, and one of them says, "I bear witness that there is no God but Allah and that Muhammad is His servant and Messenger," this is not a complete recognition of faith until he says: "And that the religion of Muhammad is true or



obligatory, and I denounce all religions that contradict the religion of Muhammad or the religion of Islam.” When he says this, he has completed the recognition of faith. If he turns away from it, he will be given a chance to repent. If he repents, otherwise he will be killed. And if there is a group of them known not to acknowledge the prophethood of Muhammad except when they embrace Islam or claim that whoever acknowledges his prophethood, Islam is obligatory upon him, and they testify that there is no God but Allah and that Muhammad is His servant and Messenger, then they have completed the recognition of faith. If they turn away from it, they will be given a chance to repent. If they repent, otherwise they will be killed. «Al-Umm by Al-Shafi’i | The apostates’ Excommunication (399-400/7)»

I said: Imam Al-Shafi’i clarified that apparent Islam has two aspects: the aspect through which the recognition of the original religions and their conversion to Islam is achieved, such as the people of the book, the idolaters, and those who have no religion and claim that it is a religion of prophecy and no book. If these people testify that there is no God but Allah and that Muhammad is the Messenger of Allah and they do not show any act that contradicts Islam, then they have acknowledged faith, converted to Islam, and their accountability is with Allah. The other aspect is through which the recognition of a group of the people of the book who recite the two testimonies of faith but claim that the Messenger of Allah (ﷺ) was not sent to them is achieved. The testimony of these people is not enough for them until they acknowledge that the religion of Muhammad (ﷺ) is true and denounce all religions that contradict the religion of Islam.

**Here Is a reminder that the predecessors differentiated between the one who testified that Muhammad is a prophet and the one who testified that he is the Messenger of Allah:**

Al-Tirmidhi narrated in his “Jami” (2733): On the authority of Safwan bin Assal, who said: A Jew said to his companion, “Let’s go to this prophet.” His companion said, “Don’t say ‘prophet’; if he heard you, he would be happy.” So they came to the Messenger of Allah (ﷺ) and asked him about nine clear verses. He said to them: “Do not associate anything with Allah, and do not steal, and do not commit adultery, and do not kill a soul that Allah has forbidden, except rightfully, and do not walk with an innocent person to a person in authority to kill him, and do not practice witchcraft, and do not eat usury, and do not accuse a chaste woman, and do not turn your backs on the battlefield. And it is obligatory upon you, especially the Jews, not to transgress on the Sabbath.” He said: “So they kissed his hand and foot, **and said, ‘We testify that you are a prophet.’” He said, “So what prevents you from following me?”** They said, “Indeed, David prayed to his Lord not to let his descendants be without a prophet, and we fear that if we follow you, the Jews will kill us.” And in this chapter is a narration from Yazid bin Al-Aswad, Ibn Umar, and Ka’b bin Malik. Abu ‘Eesa said: This is a Hasan Saheeh (good and authentic) Hadith. «Jami’ at-Tirmidhi | Chapter: About kissing the hand and the foot»

Abu Bakr Al-Khalal said: Chapter: If a dhimmi says, “I testify that Muhammad is a prophet.”:

(826) Warq Al-Karmani informed me, saying: It was said to Ahmad: The hadith of Safwan bin Assal. He said: So they kissed his hand, and said, 'We testify that you are a prophet.'" **He said: This is what he said: "A prophet," and he did not say, "The Messenger of Allah." A prophet is different from a messenger. When he says, "I testify that he is the Messenger of Allah (ﷺ)," he has acknowledged that he was sent to him and to all people.**

(827) Ahmad bin Hamdwayh Al-Hamadani informed me, saying: Muhammad bin Abi Abdullah narrated to us, saying: Ahmad bin Abi Ubadah narrated to me, saying: I said to Ahmad: The hadith of Safwan bin Assal. He mentioned a similar question to Warq's, and added: He said: **"Because the Messenger of Allah (ﷺ) is sent to all people, and when he says: Prophet, it is not this."**

(828) Al-Hasan bin Al-Haitham informed me that Muhammad bin Musa narrated to them that Abu Abdullah was asked: If a man said, **"I testify that Muhammad is the Messenger of Allah," or "I testify that Muhammad is a prophet," are they the same?** He said, **"No. If he says, 'I testify that he is a prophet,' he might say, 'A prophet,' and I do not know whether he is a messenger or not."**

(829) Ibrahim informed me, saying: Nasr bin Abd Al-Malik narrated to us, saying: Ya'qub informed me that Abu Abdullah was asked about a dhimmi who said: **I testify that there is no God but Allah and that Muhammad is the Messenger of Allah?** He said: "He is forced to convert to Islam." And if he says, "I testify that he is a prophet," we do not say anything to him.

(830) It was read to Abdullah bin Ahmad – and I was listening – he said: My father narrated to me, saying: Yahya bin Saeed narrated to us, from Shu'bah, who said: Amr bin Murrah narrated to me, from Abdullah bin Salamah, from Safwan bin Assal, who said: A man from the Jews said: "Come with us to this prophet." He said: "Do not say: 'Prophet,' because if he hears it, he will be happy." The hadith continued, so he said: "We testify that you are the Messenger of Allah." Abu Abdurrahman said: I heard my father say: Yahya bin Saeed was contradicted by many who said: "We testify that you are a prophet." My father said: **If they had said, "We testify that you are the Messenger of Allah," they would have converted to Islam.** But Yahya made a grave mistake. When he says, "I testify that there is no God but Allah and that Muhammad is the Messenger of Allah," he has entered Islam. «Ahkam Ahl al-Milal wa'l Rida' by Abu Bakr Al-Khallal»

**A kafir's declaration of faith is obtained by showing affiliation to Islam, such as saying: "I am a Muslim" or "I have converted to Islam.":**

Al-Bukhari narrated in his "Sahih": (1356) On the authority of Anas bin Malik (may Allah be pleased with him) who said: There was a Jewish servant boy serving the Prophet (ﷺ). He fell sick, so the Prophet (ﷺ) visited him to see how he was. He sat beside his head **and said to him: "Embrace Islam." The boy looked at his father, who was with him, and said to him: "Obey Abu I-Qaasim (ﷺ)." So he became Muslim. The**

**Prophet (ﷺ) went out saying: “Praise be to Allah Who has saved him from the Fire.”** «Sahih al-Bukhari | Chapter: If a child embraces Islam and dies, should he be prayed upon?»

I say: This hadeeth refutes the extremists people of theologic rhetoric who stipulated that in order for a kafir to become Muslim, he must be called to Islam by a Muslim; otherwise, the one who is called remains a kafir, even if the one who calls him does not have any apparent nullifiers. They were not satisfied with what was mentioned in the reports about accepting apparent Islam, but they imposed conditions that the scholars of opinion did not mention, which the people of hadeeth rejected, as will come later.

Al-Bukhari narrated in his “Sahih” (3794) On the authority of Al-Miqdad bin ‘Amr Al-Kindi, who was an ally of Banu Zuhra and was one of those who witnessed the Battle of Badr with the Messenger of Allah (ﷺ), he informed him that he said to the Messenger of Allah (ﷺ): Tell me, if I meet a man from among the disbelievers and we fight, and he strikes one of my hands with the sword and cuts it off, then he takes refuge from me behind a tree **and says: “I have submitted to Allah,” should I kill him, O Messenger of Allah, after he has said that? The Messenger of Allah (ﷺ) said: “Do not kill him.”** He said: O Messenger of Allah, he cut off one of my hands, then he said that after he had cut it off. The Messenger of Allah (ﷺ) said: “Do not kill him, for if you kill him, he will be in the same position as you were before you killed him, and you will be in the same position as he was before he said the words that he said.” «Sahih al-Bukhari | Chapter: The angels witnessed the Battle of Badr»

Al-Bukhari narrated in his “Sahih”: (6766) On the authority of Ibn ‘Umar and Saalim, from his father, who said: The Prophet (ﷺ) sent Khaalid ibn al-Waleed to Banu Juthaymah, **but they did not know how to say Aslamna (we have submitted), so they said: Saba’na, saba’na (we have turned away, we have turned away).** Khaalid started killing and taking prisoners, and he gave each of us a prisoner. He ordered each of us to kill his prisoner. I said: By Allah, I will not kill my prisoner, and none of my companions will kill his prisoner. We mentioned that to the Prophet (ﷺ) and he said: **“O Allah, I disavow myself to You of what Khaalid ibn al-Waleed” twice.”** «Sahih al-Bukhari | Chapter: If the ruler issues an unjust ruling or goes against the consensus of the scholars, it is to be rejected»

Lisan al-‘Arab (p. 108) says: {WA I-SAABI’INA} means those who have turned away from one religion to another. It is said that So-and-so turned away from his religion when he deviated from it.

I say: These people did not know how to say Aslamna, but they said something that meant “we have turned away (i.e. from kufr to Islam)”, so the Prophet (ﷺ) ruled that they were Muslims and declared himself innocent of the actions of Khaalid (may Allah be pleased with him).

Muslim narrated in his “Sahih”: (1641) Imran b. Husain reported that the tribe of Thaqif was the ally of Banu ‘Uqail. Thaqif took two persons from amongst the Companions of Allah’s Messenger (ﷺ) as prisoners. The Companions of Allah’s Messenger (ﷺ) took one person at Banu Uqail as prisoner, and captured al-‘Adbi (the she-camel of the Prophet) along with him. Allah’s Messenger (ﷺ) came to him and he was tied with ropes. He said: Muhammad. He came near him and said: What is the matter with you? Thereupon he (the prisoner) said: Why have you taken me as prisoner and why have you caught hold of one proceeding the pilgrims (the she-camel as she carried the Prophet (ﷺ) on her back and walked ahead of the multitude)? He (the Prophet) said: (Yours is a great fault). I (my men) have caught hold of you for the crime of your allies, Banu Thaqif. He (the Prophet) then turned away. He again called him and said: Muhammad, Muhammad, and since Allah’s Messenger (ﷺ) was very compassionate, and tenderhearted, he returned to him, and said: What is the matter with you? **He said: I am a Muslim, whereupon he (the Prophet) said: Had you said this when you had been the master of yourself, you would have gained every success.** «Sahih Muslim»

Ahmad narrated in his “Musnad”: (16561) On the authority of ‘Uqbah bin Maalik, that a raiding party of the Messenger of Allah (ﷺ) attacked the people of a watering place at dawn. A man from the people of the watering place came out and a man from the Muslims attacked him. He said: “I am a Muslim.” The Muslim killed him after he had said that. When they came back, they told the Prophet (ﷺ) about it, so the Messenger of Allah (ﷺ) stood up and addressed the people, praising and glorifying Allah, then he said: **“What is the matter with the Muslim who kills a man when he is saying: I am Muslim?” The man said: “He said it only to save himself.” The Messenger of Allah (ﷺ) turned away and stretched out his right hand and said: “Allah rejects anyone who kills a Muslim.” Three times.** «Musnad Ahmad ibn Hanbal | Hadeeth of ‘Uqbah bin Maalik»

Ahmad narrated in his “Musnad”: (18965) On the authority of Furat bin Hayyaan, that the Prophet (ﷺ) ordered that he be killed, because he was a spy for Abu Sufyaan and an ally. He passed by a group of Ansaar **and said: “I am a Muslim.” They said: O Messenger of Allah, he is claiming that he is a Muslim. He said: “Among you are men whom we entrust to their faith, of them is Furat bin Hayyaan.”** «Musnad Ahmad ibn Hanbal | Hadeeth of Furat bin Hayyaan al-Ijali»

‘Abd al-Razzaq al-San’aani narrated in his “Tafsir”: (616) Ma’mar narrated from Qataadah, commenting on the verse in which Allah says (interpretation of the meaning): “And say not to one who offers you peace: ‘You are not a believer.’” [al-Nisaa’ 4:94]. He said: I heard that a Muslim man raided a mushrik and attacked him. **The mushrik said to him: I am a Muslim, there is no God but Allah. The Muslim killed him after he had said that. When the Prophet (ﷺ) heard about it, he said to the one who had killed him: Did you kill him after he said La ilaaha ill-Allah (there is no God but Allah)? He said: He was making excuses, O Prophet of Allah. He only said it to protect himself, he is not really like that. The Prophet (ﷺ) said: Why did you not open his heart up?** Then the man who killed him died and was buried, but the earth threw him up. That was mentioned to the Prophet (ﷺ), so he ordered them to put him back in, but it threw him up again. He ordered them to put him back, but the earth threw the body up three times. The Prophet (ﷺ) said: The earth has refused to accept him, so throw him in one of the caves. Ma’mar

said: Some of them said: The earth does indeed accept those who are worse than him, but Allah has made him an example for you. «Tafsir 'Abd al-Razzaq al-San'aani»

Ibn Abi Hatim narrated in his "Tafsir": (5824) On the authority of Al-Hasan, that some of the companions of the Prophet (ﷺ) went out in a small group and they met some of the enemy and they attacked them and defeated them, and one of them made a dash and a man followed him wanting his goods, and when he caught up with him with his spear, **he said, "I am a Muslim, I am a Muslim."** So he thrust the spear into him and killed him and took his belongings. Al-Hasan said: So this matter was reported to the Prophet (ﷺ), **and he said to the killer, "Did you kill him after he said, 'I am a Muslim?'"** He said, **"O Messenger of Allah, he said it seeking protection."** He said, **"Did you open his heart (to see)?"** He said, **"Why, O Messenger of Allah?"** He said, **"So you would know whether he was truthful or lying."** He said, **"And I knew that, O Messenger of Allah."** The Prophet (ﷺ) said, **"His was only expressing what was on his tongue, he was only expressing what was on his tongue."** He said: So it was not long before the killer died. His companions dug a grave for him and in the morning, they found the earth had thrown him out, then they dug it again and in the morning they found the earth had thrown him to the side of his grave. Al-Hasan said: I do not know how often his companions said that we buried him twice or three times, but the earth would not accept him. When we saw that the earth would not accept him, we took him by his legs and threw him down one of those reefs. Then Allah revealed: {O you who believe, when you go forth in the way of Allah, be discerning} to the end of the verse (an-Nisa' 4:94). So be cautious with regard to the people of Islam. Al-Hasan said: By Allah, the earth holds people worse than him, but Allah was admonishing the people not to do it again.

(5826) Narrated Ibn Hadrad al-Aslami, from his father: In the hadith of al-Hajjaj from Abi Hadrad, from his father: The Messenger of Allah (ﷺ) sent him and Abu Qatadah, and Muhallim ibn Jaththamah, and he mentioned something similar and added: When they came to the Prophet (ﷺ), they told him about that, **and the Prophet (ﷺ) said: Did you kill him after he said, "I believe in Allah?"** And the verse was revealed: {O you who believe! When you go forth in the way of Allah, be discerning, and say not unto one who offers you peace: "You art not a believer," seeking the perishable goods of this worlds life.} (an-Nisa' 4:94) to the end of the verse.

«Tafsir Ibn Abi Hatim»

Abdullah ibn Wahb said: (507) Jarir ibn Hazim informed me that he heard al-Hasan say: The Messenger of Allah (ﷺ) sent out a raiding party and a man came to them and said, "Peace be upon you." A man stood up to kill him, **so he said, "I am a believer."** He said, **"You are lying, rather you are seeking protection."** Then he killed him. Then Allah revealed: {And say not to anyone who offers you peace: "You are not a believer," desiring the perishable goods of worldly life.} (an-Nisa' 4:94). «Kitab al-Muharabah from the Muwatta' of Abdullah ibn Wahb – Dar al-Gharb edition»

Ibn Shabbah narrated: (742) On the authority of al-Qa'qa' ibn Abdullah ibn Abi Hadradah al-Aslami, from his father, that the Messenger of Allah (ﷺ) sent him, and Abu Qatadah, and Muhallim ibn Jaththamah, as a raiding party to Idam. He said: We met 'Amir ibn al-Adbat al-Ashja'I and he greeted us with the greeting of Islam, so Abu Qatadah and Abu Hadradah held back, and Muhallim ibn Jaththamah attacked him and killed him. He took his camel, and his belongings, and some dates mixed with milk. When they came back, they told the Messenger of Allah (ﷺ), **and he said: Did you kill him after he said, "I believe in Allah?" And the verse was revealed: {O you who believe! When you go forth in the way of Allah, be discerning, and say not unto one who offers you peace: "You art not a believer," seeking the perishable goods of this world's life. For with Allah are spoils abundant.} (an-Nisa' 4:94).**

(744) Musa ibn Ismail narrated that Hammad ibn Salamah narrated, from Khalid al-Hadhdha', from Abu Qilabah, that an army of the Messenger of Allah (ﷺ) raided some people from Banu Tamim. He attacked a man from among them and he said, "I am a Muslim." So he killed him. Khalid said: Then Nasr ibn 'Asim al-Laithi told me that it was Muhallim ibn Jaththamah who attacked the man who said, "I am a Muslim" and killed him. His people came and they became Muslims and said: O Messenger of Allah, Muhallim ibn Jaththamah killed our companion after he had said, "I am a Muslim." He said: **Did you kill him after he said, "I am a Muslim?" He said: O Messenger of Allah, he only said it seeking protection. He said: Why did you not open his heart to know that? He said: I knew it. He said: Then why did you kill him?** Then he said: I will hold those who go by the Book of Allah to account [by it]. So sit down so that we may implement qisas (retaliation). When they were about to kill him, the Messenger of Allah (ﷺ) found this difficult because he was one of the knights of the Prophet (ﷺ). So he spoke to his people and they gave him the blood money and Muhallim also gave them another blood money, so they took two blood moneys.

(747) Muhammad ibn Hatim narrated that Yunus ibn Muhammad narrated that Shaiban narrated, from Qatadah, regarding His saying: {For with Allah are spoils abundant. Thus were you before; but Allah has been gracious to you.} (an-Nisa' 4:94), he said: You were disbelievers, until Allah bestowed Islam upon you. {Therefore be discerning: for Allah is ever Aware of what you do.} (an-Nisa' 4:94), he said: This verse was revealed, so we were told, about Mirdass, a man from Ghatafan. It was mentioned to us that the Prophet (ﷺ) sent an army against them led by Ghalib al-Laithi to the people of Fadak. The people of Mirdass came out on a mountain and the cavalry surprised them in the morning. **He said to his family, "I am a Muslim and I will not follow you."** So his family fled into the mountain. The cavalry met him in the morning when he met the companions of the Prophet (ﷺ) they killed him and took everything he had with him. **So Allah revealed concerning him: {And say not to anyone who offers you peace: "You are not a believer,"} (an-Nisa' 4:94),** because the greeting of the Muslims is peace, by which they recognize one another and meet one another.

(748) Sa'id ibn Aws narrated that al-Ash'ath narrated, from Muhammad, from a man from Quraysh who was the one who killed a man from the idolaters of Banu Tamim after **he said, "I am a Muslim."** So al-Aqra' ibn Habis and Wakia' demanded blood money for him. **The Prophet (ﷺ) said: Did you kill him after he said, "I am a Muslim?" He said: O Messenger of Allah, he only said it seeking protection. He said: So**

**why did you not look into his heart?** He said: Then he handed him over to them. They knew that the Messenger of Allah (ﷺ) disliked it, so they kept asking them until they agreed to accept the blood money. They said: O Messenger of Allah, they have agreed to accept the blood money. He said: So the Messenger of Allah (ﷺ) put one of them in charge of the water and said, "Bring it close to him." «Tarikh al-Madinah by Ibn Shabbah | Mention of the raids of the Messenger of Allah (ﷺ)»

Ibn Abi Zamanin said: {O you who believe, when you go forth in the way of Allah} the verse (an-Nisa' 4:94).

The Tafsir of Qatadah: This is concerning Mirdass, a man from Ghatafan. It was mentioned to us that the Prophet (ﷺ) sent an army against them led by Ghalib al-Laithi to the people of Fadak. Among them were some people from Ghatafan and Mirdass was one of them. His companions fled **and Mirdass said to them, "I am a believer and I will not follow you."** So the cavalry surprised him in the morning. When they met him, he greeted them and the companions of the Prophet (ﷺ) called him over and killed him and took whatever he had with him of belongings. **So, Allah revealed {O you who believe! When you march forth in the way of Allah, be discerning, and do not say to one who offers you a greeting of peace: "You are not a believer,"} because the greeting of the believers is peace. They recognize each other by it, and they greet each other with it. {seeking the chance advantages of this world's life; but with Allah are rich gains.} He gives them to you. {Thus were you before this.} That is, you were astray. {But Allah has been gracious to you} with Islam.** «Tafsir Ibn Abi Zamanin" (397-398/1)»

Al-Baladhuri said: (270) Muhammad ibn Ishaq said, from a reliable source, from Al-Hasan Al-Basri: **That the Prophet ﷺ said to Muhallim: Did you kill a man? He said: I believed in Allah?** It is also narrated: And it is that statement? Muhallim did not last more than seven days before he died, he was buried, the earth rejected him three times, and when his people were overwhelmed, they piled stones on top of him. The Messenger of Allah ﷺ said: The earth fits who is worse than him, but Allah wanted to admonish you by showing you that. The one who mentioned this said: The one who died in Homs is Al-Sa'b, his brother. «Ansab Al-Ashraf by Al-Baladhuri (386/1) – Annotated by Muhammad Hamid»

(1218) Abu Bakr Al-Khalal said: Ahmad ibn Al-Mundhir reported: Ahmad ibn Al-Hasan Al-Tirmidhi said: I asked Abu Abdullah about people who convert to Islam, then raid Muslims? He said: This is breaking the covenant, **if Muslims wage war on them, then they say: We are Muslims? He said: It is better to accept it the first time,** but if they do it repeatedly, it is not accepted from them. «Rulings on the People of Sects and Apostasy by Abu Bakr Al-Khalal | A Chapter on Those Who Repeatedly Apostatize, Repent, and Return»

(1220) Abu Bakr Al-Khalal said: Abdullah ibn Muhammad reported: Bakr ibn Muhammad ibn Al-Hakam reported from his father, from Abu Abdullah, and he heard him say: If a Christian or a Jew converts to Islam, then reverts to Judaism or Christianity, and reliable people testify that he has reverted to

Christianity or Judaism, **and he says: I did not, I am a Muslim. He said: I accept his statement and I do not accept their testimony. My father said: I want to ask him, and that is more significant to me than the witnesses.** «Rulings on the People of Sects and Apostasy by Abu Bakr Al-Khalal | A Chapter on Those Who Repeatedly Apostatize, Repent, and Return»

I said: Ponder over how he made this evidence weightier than the witnesses.

**I said: It is evident from the texts and narrations that we mentioned that the conversion of a kafir to Islam is sufficient by saying the two testimonies and claiming Islam even if it does not explicitly state its implications, such as denouncing other religions and so on.**

Ibn Al-Mundhir said: (724) **The consensus of all those whom we know is that if a disbeliever says: There is no God but Allah, and Muhammad is His slave and Messenger, and he does not add anything to that; he is a Muslim.** «Al-Ijma by Ibn Al-Mundhir | The Book of the Apostate»

**The Salaf condemned those who disagreed with this, such as Abu Hanifa and his companions, who held that it is not sufficient for a kafir to declare his conversion to Islam and say: There is no God but Allah, unless he explicitly states its implications, such as denouncing his religion. Stipulating that is against the Sunnah, while the Sunnah is that this falls under the aspects of perfection and the complete description as it will follow.**

Abu Bakr Al-Khalal said: Chapter: Denouncing those who disagreed with that:

(831) Harb reported: Ahmad was asked about a Christian who said: I bear witness that there is no God but Allah, and that Muhammad is the Messenger of Allah ﷺ, but he said: **I only testified, and I did not intend to convert to Islam? He said: Behead him, and he is forced into it.**

(832) Abu Dawood reported: I said to Abu Abdullah: A man said: **I bear witness that there is no God but Allah, and that Muhammad is the Messenger of Allah ﷺ?** He said: **He is forced to into Islam, and he condemned those who said: He is not forced [into it].**

(833) Muhammad ibn Abi Haroun and Muhammad ibn Jaafar reported: Abu Al-Harith reported that Abu Abdullah was asked about a Christian who said: **I bear witness that there is no God but Allah, and that Muhammad is the Messenger of Allah ﷺ, is he forced to convert to Islam? He said: Yes, and what is more emphatic and significant than that?!**



(835) Al-Abbas ibn Ahmad Al-Mustalimi An-Najjar from Tartus reported: They asked Abu Abdullah about a Christian or a Jew who said: **I bear witness that there is no God but Allah, and that Muhammad is the Messenger of Allah ﷺ?** He said: **He has converted to Islam.**

**We told him: There was such a man among us in Tartus.**

**Ibn Shibawayh said about him: I saw that he had converted to Islam, and another person said: No, not until he says: I denounce Christianity, and abandon my religion.**

**He said: Glory be to Allah! The Prophet ﷺ told a man: Say: I bear witness that there is no God but Allah, and that I am the Messenger of Allah, and he converted to Islam because of that.**

**Then he said: Whoever follows the opinion of Abu Hanifa, except he will be corrupt of heart & will tend towards it.**

(836) Abdullah ibn Muhammad reported: Bakr ibn Muhammad reported from his father: Abu Abdullah said: **Abu Hanifa's companions say: And he is innocent of his religion, otherwise he will not be a Muslim.**

**Abu Abdullah said: If he says: I bear witness that there is no God but Allah, and that Muhammad is the Messenger of Allah, when he comes intending to convert to Islam, he is a Muslim. As for if he says: I bear witness that there is no God but Allah, and that Muhammad is the Messenger of Allah, and he did not say it for the purpose of converting to Islam, then I do not force him.**

I said: Hence, Imam Ahmad stipulated that the kafir should intend to convert to Islam. This confirms what has been discussed before, that declaring Islam cannot be realized without declaring monotheism and disbelief in all that is worshipped besides Allah. As for the narration of Harb Al-Karmani that Imam Ahmad issued a fatwa to kill he who says the two testimonies and does not intend to enter Islam, it does not contradict what Imam Ahmad decided about stipulating the intent of Islam because when the kafir testified, it was with the (literal) meaning of entering Islam, and this was reported by more than one person who narrated this doctrine from him:

Abu Bakr Al-Khalal said: As for what Ishaq Al-Kawsuj said, he obliges him to enter Islam.

Al-Marouzi had summarized it, then Al-Mishkani and Fawzan explained that if he says this and he came with it for the purpose of entering Islam, then it is accepted from him (if he apostates) and that is what should be applied (i.e. the penalty of apostasy). And he corrects his Islam by coming with it for the purpose of entering Islam; if he says: I testify that none is worthy of worship except Allah, and I testify that Muhammad is the Messenger of Allah. «Rulings of the People of Different Religions and Apostasy by Abu Bakr Al-Khalal (p. 301) – Published by Dar Al-Kutub Al-Ilmiyyah»

Imam Ahmed has a narration that whoever testifies the two testimonies but does not want to convert to Islam should be imprisoned and not killed, as will come in the narration of Muhanna Al-Shami.

(837) Muhammad ibn Abi Haroun narrated: Muhammad ibn Abi Hashim narrated: Fawzan gave me some of the questions (asked) to Abu Abdullah. He said: I asked him: **I said: Some of the Jews say: "I testify that none is worthy of worship except Allah, and I testify that Muhammad is His servant and Messenger." He said: If he does not want to convert to Islam. However, if he came to convert to Islam, and he testified that none is worthy of worship except Allah, and I testify that Muhammad is His servant and Messenger, and he prayed, what Islam is more complete than this?** Isn't it narrated from the Prophet (ﷺ) that he said: "I was ordered to fight people until they say: None is worthy of worship except Allah, and when they say it, they will prevent their blood and money from me"?

(838) Ahmad ibn Muhammad ibn Hazim, Maqatil, and Al-Tayalisi narrated: Ishaq ibn Mansur narrated: I asked Ahmed about a man who is offered Islam, he acknowledges and testifies that there is none worthy of worship except Allah, and that Muhammad is the Messenger of Allah; does his heir inherit him after he converts to Islam? He said: Yes. Those who narrate something other than this, there should not be such a thing according to their school of thought, but the surprising thing is; i.e. that they don't reject it.

(839) Muhammad ibn Ali narrated: Muhanna narrated: I asked Ahmed about a man, among the People of the Dhimma, a Jew, a Christian, or someone from other religions, who says: I am a Muslim, and Muhammad is a Prophet? He said: He is a Muslim. Then he said: As for me, I would force him to convert to Islam. He said: It is strange that Abu Hanifah, from what has reached me said: He will not be considered a Muslim until he says: I am free from the disbelief that I used to follow, otherwise, he will not be considered a Muslim, and he should not be forced to convert to Islam until he says: And that I am free from disbelief.

(840) Muhammad ibn Ali narrated elsewhere, saying: Muhanna narrated: I asked Abu Abdullah about a Jew, or a Christian, or a Zoroastrian, who says: I testify that none is worthy of worship except Allah, and that Muhammad is the Messenger of Allah (ﷺ)? He said: He is forced to abide by Islam. I said: What if he refuses to abide by Islam? He said: He is put into confinement. I said: Will he be killed? He said: No, but he is confined, and he did not see that he should be killed. I asked Abu Abdullah, I said: What if he says: I believe in the Prophet (ﷺ), and he did not say: I testify that none is worthy of worship except Allah? He said: No, until he says: I testify that Muhammad is the Messenger of Allah, and when he says: I testify that Muhammad is the Messenger of Allah, he has entered Islam, and he is forced to convert to Islam; as there was a Jew who said to the Messenger of Allah (ﷺ): I testify that you are the Messenger of Allah, then he died, and the Messenger of Allah (ﷺ) said: Pray for your companion. I asked Abu Abdullah, I said: Who narrated it? He said: Shurayk, from Abdullah ibn Issa, from Abdullah ibn Jubayr, from Anas ibn Malik. So I said: Who narrated it from Shurayk? He said: More than one person. I said: Who are those people? He said: Muhammad ibn Al-Sabah, from Shurayk, from Abdullah ibn Issa, from Abdullah ibn

Jubayr. I said: Did Abdullah ibn Jubayr hear from Anas ibn Malik? He said: Yes. Like this, Shu'bah heard from him, and he says: Abdullah ibn Abdullah ibn Jubayr.

(841) Abu Bakr Al-Marouzi narrated: I went to Abu Abdullah, and there was a Jew with him who converted to Islam at his hand, so I said to him: What did you say, O Abdullah? He said: I said: You testify that none is worthy of worship except Allah, and that Muhammad is the Messenger of Allah (ﷺ), and you believe in the resurrection, Paradise, and Hellfire. Then Abu Abdullah said: Those are the companions of Abu Hanifah who say: He will not become a Muslim until he says: I left Judaism and entered Islam. Abu Abdullah said: The Prophet (ﷺ) said to his uncle: "I invite you to a word that will make me testify for you before Allah: None is worthy of worship except Allah, and that I am the Messenger of Allah." He presented proofs from narrations that did not include what they mentioned; - i.e. the companions of Abu Hanifah – and he narrated narrations. Al-Marouzi said elsewhere: I heard Abu Abdullah say: I was with Abu Mu'awiyah, and a man said to him: Abu Hanifah says: If a Dhimmī converted to Islam, he won't become a Muslim until he says: I left disbelief and entered Islam. So Abu Mu'awiyah objected and could not believe it. I think he said: So he sent someone to one of the companions of Abu Hanifah, and it was as the man said.

(847) Ibn Matar narrated: Abu Talib narrated: Abu Abdullah was asked about a Jew who says: I converted to Islam and I am a Muslim? He said: He is forced to abide by Islam, he knows what is required of him; so when he says: I am a Muslim and I have converted to Islam, he is forced to abide by Islam.

(848) Ibn Matar narrated: Abu Talib narrated: Abu Abdullah was asked about a Jew who says: I converted to Islam? He said: He is forced to abide by Islam, he knows what is required of him; so when he says: I am a Muslim and I have converted to Islam, he is forced to abide by Islam.

(849) Mansour ibn Al-Waleed narrated: Ja'far ibn Muhammad narrated to them, saying: I heard Abu Abdullah say: If a Dhimmī says: I am a Muslim, he is forced to [abide by Islam]. If he said: I am a believer, he said: this is stronger. «Rulings of the People of Religions and Apostasy by Abu Bakr Al-Khallal»

**I said: and the statement of Imam Ahmed to the Jew "I invite you to believe in the resurrection, paradise, and hell," is out of perfection and complete display:**

Abu Bakr Al-Khallal said: (842) Ahmed bin Muhammad bin Hazem Al-Tayalisi and Muqatil informed us, they said: Ishaq bin Mansur narrated to us, saying: I said to Ishaq bin Rahwayh: A man from the People of the Covenant came and said: Show Islam to me. He said: The Sunnah in that is to offer him, saying: I testify that there is no God but Allah, and I testify that Muhammad is the Messenger of Allah, and I acknowledge what came from Allah, and I am free from every religion other than the religion of Islam. This is the complete presentation that scholars agreed to accept, and they made it an entry into Islam,

and an acquittal of polytheism. If the exhibitor limits the polytheist to Islam, to the testimony that there is no God but Allah and that Muhammad is the Messenger of Allah, then this is an entry into Islam, if done on the meaning of entering Islam as the Prophet ﷺ, said when the Jewish teacher entered upon him, then he displayed Islam to the Jew, he said this, and when he said [it], The Jew died. The Prophet ﷺ, said: pray upon your companion. We were cautious that the one who displays Islam to the Dhimmi would display the four characteristics to him; because there is no disagreement among the scholars regarding it, and Abu Abdullah said: The Prophet ﷺ, said to his uncle Abu Talib: I invite you to a word: You testify that there is no God but Allah, and that I am the Messenger of Allah. The Prophet ﷺ, said to the Jewish youth: Young man, say: There is no God but Allah, and I am the Messenger of Allah, and Abu Abdullah kept on denying the statement of Abu Hanifa. «Rulings of the People of Religions and Apostasy by Abu Bakr Al-Khallal | Chapter of Denouncing Those Who Contradict That»

**I said: and his saying – may Allah have mercy on him – “this is an entry into Islam, if done on the meaning of entering Islam” is the same as the statement of Imam Ahmad “If he came wanting Islam, then he is a Muslim.”**

Al-Shafi'i said, after he mentioned the hadith of the girl and used it as evidence for the completion of the expiation of Zihar by emancipating a believing neck, then he described the description of her Islam, saying: and her description of Islam is that she testifies that there is no God but Allah and that Muhammad is the Messenger of Allah, and she is free from what contradicts Islam from religion. if she did that, then this is the completion of the description of Islam, and I would have preferred it if he had tested her with the acknowledgment of the resurrection after death and what is like it «Al-Umm by Al-Shafi'i | Chapter of Emancipating the Believer in Zihar (707/6)»

**A person might say: Does making the disavowal that is from the complete presentation of Islam mean that the one who said the two testimonies and did not acquit himself of disbelief is a Muslim? We say: This suspicion that made the people of opinion fall, is because they did not realize that the one who came wanting Islam and said the testimony, that he showed disavowal from disbelief. The polytheists were, when the messengers called them to monotheism, they knew what the word indicated of disavowal from polytheism and its people and testifying against them with disbelief and other than that:**

Allah the Almighty said: {Indeed, when it was said to them, “There is no deity except Allah,” they would be arrogant and argued, **“Should we really abandon our gods for a mad poet?”**} [As-Saffat: 35-36].

Allah the Almighty said: {And mention the brother of `Aad [i.e., Hud] when he warned his people at al-Ahqaf – and there had certainly passed away already warners before him and after him – [saying], “Do not worship except Allah. Indeed, I fear for you the punishment of a great Day.” **They argued, “Have you**

**come to turn us away from our gods? Bring us then whatever you threaten us with, if what you say is true.”} [Al-Ahqaf: 21-22].**

Allah the Almighty said: {Or have you wondered that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you abundantly in creation. So remember the favors of Allah that you may succeed.” **They said, “Have you come to us so that we would worship Allah alone and abandon what our forefathers used to worship? Then bring us what you threaten us with, if what you say is true!”} [Al-A`raf: 69-70].**

Allah the Almighty said: {And to `Aad [We sent] their brother Hud. He said, “O my people, worship Allah; you have no deity other than Him. Indeed, you do not invent except a lie. O my people, I do not ask you for wealth for it. My reward is not but from the One Who created me. Will you not then understand? And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals.” **They argued, “O Hûd! You have not given us any clear proof, and we will never abandon our gods upon your word, nor will we believe in you.”} [Hud: 50-53].**

Allah the Almighty said: {And to Thamud [We sent] their brother Salih. He said, “O my people, worship Allah; you have no deity other than Him. He created you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive.” **They argued, “O Şâlih! We truly had high hopes in you before this. How dare you forbid us to worship what our forefathers had worshipped? We are certainly in alarming doubt about what you are inviting us to.”} [Hud: 61-62].**

Allah the Almighty said: {And to Madyan [We sent] their brother Shu`aib. He said, “O my people, worship Allah; you have no deity other than Him. And do not give less [than full measure or weight]. Indeed, I see you in prosperity, and indeed, I fear for you the punishment of a overwhelming Day.” O my people! Give full measure and weigh with justice. Do not defraud people of their property, nor go about spreading corruption in the land. What is left ‘as a lawful gain’ by Allah is far better for you if you are ‘truly’ believers. And I am not a keeper over you.” **They asked ‘sarcastically’, “O Shu’aib! Does your prayer command you that we should abandon what our forefathers worshipped or give up managing our wealth as we please? Indeed, you are such a tolerant, sensible man!”} [Hud: 84-87].**

I said: These verses are clear, and similar ones are many in the Book of Allah. It is enough for you in this what the response of the polytheists was when the messengers called them to monotheism, as they knew its meaning and the reality of its implications.

Al-Bukhari narrated in his Sahih (1294) on the authority of Saeed bin Al-Musayyib, from his father, that he informed him that when Abu Talib was about to die, the Messenger of Allah ﷺ came to him and found Abu Jahl bin Hisham and Abdullah bin Abi Umayya bin Al-Mughira with him. **The Messenger of Allah ﷺ said to Abu Talib: “O uncle, say: There is no God but Allah, a word I will testify for you with it before Allah.” Abu Jahl and Abdullah bin Abi Umayya said: “O Abu Talib, will you avert from the religion of Abdul-Muttalib?”** So the Messenger of Allah ﷺ kept offering it to him, and they would respond with the same statement, until Abu Talib said as his last words to them that he is upon the religion of Abdul-Muttalib and refused to say: There is no God but Allah. So the Messenger of Allah ﷺ said: “By Allah, I will definitely seek forgiveness for you as long as I am not forbidden from doing so.” Then Allah, the Most High, revealed concerning him: {It is not for the Prophet} (At-Tawba: 113). «Sahih Al-Bukhari | Chapter: If the polytheist says upon death: There is no God but Allah»

Yahya bin Sallam said: Ibn Mujahid said, from his father, he said: The Prophet ﷺ said to him: “Say the statement of sincerity, which is monotheism, and I will argue with it for you on the Day of Resurrection.” He said: “O son of my brother, [I will remain upon] the religion of the elders.” «Tafsir Yahya bin Sallam (601/2) – Dar Al-Kutub Al-Ilmiyyah Edition»

I said: So look at how Abu Jahl and Abdullah bin Umayya knew what the phrase indicated of disavowal from disbelief, or else they would not have prevented Abu Talib from leaving their religion.

Ahmad narrated in his “Musnad”: (2009) on the authority of Ibn Abbas, who said: Abu Talib fell ill, so Quraysh came to him, and the Messenger of Allah ﷺ came to him to visit him, and at the head of his bed was a seat for a man, so Abu Jahl stood up and sat in it. They said: “Your nephew speaks badly about our gods.” He said: “What is the matter with your people, they complain about you?” **He said: “O uncle, I want them to follow a single word that the Arabs will submit to them because of it, and the non-Arabs will pay the jizya to them.” He said: “What is it?” He said: “There is no God but Allah.” They stood up and said: “Did he make the gods one God?”** He said: “And He revealed: {Sad. And the Quran of Remembrance.}” (Sad: 1-5), so he read until he reached: {Indeed, this is a strange thing} (Sad: 5). «Musnad Ahmad bin Hanbal | Musnad Abdullah bin Abbas»

Ahmad narrated in his “Musnad”: (16167) on the authority of Ash’ath, who said: A sheikh from Banu Malik bin Kinana told me: I saw the Messenger of Allah ﷺ in the market of Dhi Al-Majaz, going through it, he was saying: **“O people, say: There is no God but Allah, you will prosper.” He said: and Abu Jahl was throwing dust on him, and saying: “O people, do not let this man deceive you about your religion, he only wants you to abandon your gods, and to abandon Al-Lat and Al-Uzza.”** He said: And the Messenger of Allah ﷺ did not pay attention to him. He said: We said: Describe the Messenger of Allah ﷺ to us. He said: “Between two red garments, average in height, fleshy, fair-faced, with black hair, white, very white, with long hair.” «Musnad Ahmad bin Hanbal | Hadiths of men from the companions of the Prophet ﷺ»

Ahmad narrated in his “Musnad” that Heraclius said to Abu Sufyan, may Allah be pleased with him, before his Islam: “What does he order you to do?” I said: **“He orders us to worship Allah alone and not associate anything with him, and he forbids us from what our fathers used to worship, and he orders us to pray and be truthful and chaste, and to fulfill our promise, and to fulfill the trust.”** «Musnad Ahmad bin Hanbal (200/4) – Al-Risalah Edition»

Al-Bayhaqi said: (495) Abu Abdullah Al-Hafiz informed us, he said: Abu Al-Abbas Muhammad bin Yaqoub told us, he said: Ahmad bin Abdul-Jabbar told us, he said: Yunus told us, from Ibn Ishaq, he said: Then Abu Bakr Al-Siddiq, may Allah be pleased with him, met the Messenger of Allah ﷺ and said: **“Is what Quraysh says true, O Muhammad, that you abandon our gods, and insult our minds, and accuse our fathers of disbelief?”** The Messenger of Allah ﷺ said: **“Yes, I am the Messenger of Allah and His Prophet, He sent me to deliver His message and call you to Allah in truth, by Allah, it is the truth, I call you, O Abu Bakr, to Allah alone, with no partner, and to not worship other than Him, and to persevere in His obedience.”** He read the Qur’an to him, but he did not acknowledge or deny, so he converted to Islam, disbelieved in idols, renounced associates, believed in the truth of Islam, and Abu Bakr returned a believing and affirming believer. «Dala’il An-Nubuwwah by Al-Bayhaqi | Chapter: Those who acquired knowledge and converted to Islam from the companions, may Allah be pleased with them»

I said: This is an authentic narration, and it confirms what the polytheists knew from the implications of what the Prophet ﷺ called them to of monotheism. Therefore, they accused him of abandoning their gods, insulting them, and calling their fathers disbelievers.

Ibn Hisham said: Ibn Ishaq said: And Yazid bin Ziyad told me, from Muhammad bin Ka’b Al-Qurazi, he said: I was told that Utba bin Rabi’a, who was a chief, said one day while sitting in the Quraysh club, and the Messenger of Allah ﷺ was sitting in the mosque alone: **“O people of Quraysh, should I not go to Muhammad and speak to him and offer him matters that he may accept, so we give him whichever one he pleases and he refrains from us?”** And that was when Hamza converted to Islam and they saw the companions of the Messenger of Allah ﷺ increasing and multiplying. They said: **“Yes, O Abu Al-Waleed, go to him and talk to him.”** So Utba went to him until he sat down with the Messenger of Allah ﷺ and said: **“O son of my brother, you are one of us as you know from the nobility of the clan and the position of the lineage, and you brought to your people a grave matter that divided their unity, you insulted their minds with it, you criticized their gods and their religion with it, and you called those of their fathers who have passed away disbelievers.”** «Al-Sirah Al-Nabawiyyah by Ibn Hisham (261/1) – Annotated by Taha Abdul-Ra’ouf»

The texts and narrations In this context are very many, so we only mentioned some of them so as to not prolong.

Imam Al-Shafi'i said: Her description of Islam is that she testifies that there is no God but Allah and that Muhammad is the Messenger of Allah, and she renounces what contradicts Islam from religion, so when she does that, this is the perfect description of Islam, and I love it if he tested her in acknowledgement of the resurrection after death and the like. «Al-Umm by Al-Shafi'i | Chapter: Freeing the believing woman in Zihar (707/6)»

I said: Imam Al-Shafi'i described the female slave's declaration of the testimony that there is no God but Allah and that Muhammad is the Messenger of Allah as an disavowal from every religion that contradicts the religion of Islam. He did not make conditional for her conversion to Islam, her full and complete understanding of it or giving the complete presentation of it to her.

Abu Bakr Al-Khallal said: (826) Harb Al-Kirmani informed me, saying: Ahmad was asked about the Hadith of Sufyan bin 'Assal. He said: Then they kissed his hand and said: We testify that you are a Prophet. He said: He said: A Prophet, and he did not say: Messenger of Allah. A Prophet is not a Messenger, and if he says: **I bear witness that he is the Messenger of Allah ﷺ, he has acknowledged that he was sent to him and to all people.** «Ahkam Ahl al-Milal wa'l al-Riddah by Abu Bakr Al-Khallal | Chapter When the Dhimmies say: I bear witness that Muhammad is a Prophet»

I said: So look how Imam Ahmad informed that when the unbeliever testifies that Muhammad is the Messenger of Allah, he knows that he was sent to all people and did not make it conditional on him to state explicitly that the Prophet ﷺ, was sent to all people, except for the group of the People of the Book mentioned by Imam Al-Shafi'i, and he informed that they testify that Muhammad is the Messenger of Allah, but they claim that he was not sent to them.

Abu Bakr Al-Khallal said: (847) Ibn Mutrir informed me, saying: Abu Talib narrated to us that Abu Abdullah was asked about a Jew **who says: I have converted to Islam, and I am a Muslim? He said: He is forced to abide by Islam. He knows what is required of him. So, when he says: I am a Muslim, and I have converted to Islam, he is forced to abide by Islam.**

(848) Ibn Mutrir informed me, saying: Abu Talib narrated to us that Abu Abdullah was asked about a Jew who says: **I have converted to Islam? He said: He is forced to abide by Islam. He knows what is required of him. So, when he says: I am a Muslim, and I have converted to Islam, he is forced to abide by Islam. "The rulings of the people of the Millet and Apostasy, by Abu Bakr Al-Khallal | Chapter Denying those who contradict that"**

I said: So, contemplate on how Imam Ahmad answered the people of opinion and informed that when the original unbeliever expresses his affiliation to Islam, he shows his knowledge of its meaning of disavowing oneself from disbelief and other than that, by which one enters Islam. As for the complete



understanding of the details of the two testimonies of faith and the remaining pillars of faith and Islam, he learns them after he acknowledges Islam and testifies that there is no God but Allah.

Abu Ishaq Al-Fazari said: (117) And I asked Al-Awza’I about the captives taken from the Romans and the Slavs, whether they are captured while young or adult. He said: Whoever has taken captives from the Romans, should not sell him to the Dhimmis. Whoever is captured from their slaves who has reached the age of puberty, and you knew that if you ordered him to convert to Islam, he would convert, then order him to convert to Islam, and do not sell him to them. Whoever is captured from their slaves who has reached the age of puberty and does not convert to Islam if you ordered him to do so, you are not required to call him to Islam. Sell him to them If you wish. Whoever is taken captive from the Slavs, or Abyssinians, or Turks, or the people of religions, or others who do not have a religion that they know and do not disclose, and their religion is whatever you call them to, and they respond to you, then he is a Muslim. So, if you take possession of him, do not sell him to them. Whoever is taken captive from the adults, call him to Islam and teach him. If he refuses, then sell him to them if you wish **and his conversion to Islam is to say: There is no God but Allah. I said: What if he says it with his tongue, and he does not understand it in his heart? He said: When he says it, he is a Muslim, then you teach him later.** «Al-Siyar by Abu Ishaq Al-Fazari | What is captured from the captives, is it sold to the Dhimmis?»

That is, if he is taught the testimony of faith, and he says it, then he is a Muslim, because he knows what is required of it, which is to free oneself from deities and equals. As for the details of the two testimonies of faith, he learns them after that, as the Prophet ﷺ, ordered Muadh, may Allah be pleased with him when he sent him to Yemen to first call the polytheists to the two testimonies of faith, then if they obey him in that, he informs them of the prayer, then the Zakat, and so on..

Ahmad narrated in his “Musnad”: (2072) On the authority of Ibn Abbas that the Messenger of Allah ﷺ, when he sent Muadh bin Jabal to Yemen, he said: You will come to people of the Book. Call them to testify that there is no God but Allah and that I am the Messenger of Allah. If they obey you in that, then inform them that Allah Almighty has prescribed upon them five prayers every day and night. If they obey you in that, then inform them that Allah Almighty has prescribed upon them a charity in their wealth, taken from their rich and returned to their poor. If they obey you in that, then beware of the best of their wealth, and beware of the supplication of the oppressed, for there is no veil between it and Allah Almighty. «Musnad of Ahmad bin Hanbal | Musnad of Abdullah bin Abbas»

In the letter of the Prophet ﷺ, to Al-Alaa’ bin Al-Hadhrami when he sent him to Bahrain; Al-Harith ibn Abi Usama said (643): Dawud bin Al-Muhabbir narrated to us, from my father Al-Muhabbir bin Qahdham, from Al-Miswar bin Abdullah Al-Bahili, from some of Al-Jarud’s descendants, from Al-Jarud, that he received this paper from the copy of the covenant of Al-Alaa’ bin Al-Hadhrami which the Prophet ﷺ, wrote to him when he sent him to Bahrain: In the name of Allah, the Most Gracious, the Most Merciful; this is a document from Muhammad bin Abdullah, the unlettered Prophet, Qurashi, Hashimite, the Messenger of Allah and His Prophet to all His creation, for Al-Alaa’ bin Al-Hadhrami and those of the

Muslims who are with him; a covenant which he has made with them. Be mindful of Allah, O Muslims, as much as you can, for I have sent Al-Alaa' bin Al-Hadhrami to you and ordered him to be mindful of Allah, the One, with no partner, and to soften his approach to you and to have a good conduct with you based on justice, and to judge between you and whomever he meets of the people according to what Allah, the Exalted, has revealed in His Book in terms of justice, and I have ordered you to obey him if he does that, and if he distributes and makes it equitable, and is asked for mercy and shows mercy. So, listen to him and obey him, and support him and help him, for I have a great right on you in terms of obedience and obligation which you cannot fully appreciate, and words fall short of expressing the magnitude of Allah's greatness and the right of His Messenger. And just as Allah and His Messenger have an obligation on all people in general and on you in particular regarding the obligation of obedience and fulfilling the covenant, Allah is pleased with those who adhere to obedience and extol the right of those who deserve it and the right of those in authority over them. Likewise, the Muslims have a right on those in authority over them and an obligation to obey them, for in obedience lies the attainment of all that is sought for in terms of goodness and the avoidance of all evil that is feared. I bear witness that Allah, upon those whom I put in charge of something whether small or large regarding the affairs of the Muslims, if they do not act justly among them, then there is no obedience to them, and they are relieved from what they were put in charge of, and the oaths, covenants, and pledges of the Muslims who are with them become null and void. So, they must seek Allah's guidance at that time, and then appoint the best among them as a leader. Beware, if Al-Alaa' bin Al-Hadhrami is afflicted with a hardship, then Khalid bin Al-Walid, the Sword of Allah, will succeed Al-Alaa' bin Al-Hadhrami among you, so listen to him and obey him in whatever you know to be right until he deviates from the truth. Proceed with Allah's blessing, support, victory, well-being, guidance, and success. As for those whom you meet, call them to the revealed Book of Allah, His Sunnah, and the Sunnah of His Messenger, and to make lawful what Allah has made lawful for them in His Book and to make unlawful what Allah has made unlawful for them in His Book, and to abandon Shirk and disavow polytheism and disbelief, and to disbelieve in the worship of Taghut, Al-Lat, Al-Uzza, and to abandon the worship of Jesus son of Mary, Uzair son of Harun, the angels, the sun, the moon, the fires, and anything that is taken as a deity besides Allah, and to be loyal to Allah and His Messenger, and to disavow those whom Allah and His Messenger have disavowed. So, when they do that, acknowledge it and accept them under your protection, and then explain to them what is in the Book of Allah to which you call them, and that it is the revealed Book of Allah via the Trustworthy Spirit upon His chosen one from among all creation, Muhammad bin Abdullah, the Messenger and Prophet of Allah, whom He sent as a mercy to all creation, the whites and the blacks, humans and jinn. It is a book that contains news of everything that came before you and what will come after you, so that it may act as a barrier between people, by which Allah separates some from others and the affairs of some from others. It is Allah's Book, dominant over all books, confirming what is in it from the Torah, the Gospel, and the Psalms. Allah informs you in it about what happened before you, which you could not have known about your forefathers, who Allah's messengers and prophets were sent to. How they responded to His messengers, how they believed in Allah's signs, and how they denied Allah's signs, Allah, the Exalted, has mentioned in this Book their lineages, their deeds, and the deeds of those who ruled with their religion, so that they may avoid doing the same and so that the punishment, anger, and vengeance of Allah may not befall them in this Book, similar to what befell them due to their evil deeds and their negligence of Allah's command. Allah has also informed you in this Book about the deeds of those who were saved among those who came before you, so that you may do similar deeds. He has written in this Book for you the news of all that, out of His mercy for you and His compassion for you. It is guidance

from misguidance and clarification from blindness, helping you avoid stumbling, saving you from tribulations, a light in darkness, a cure for misfortunes, protection from destruction, guidance from deviation, clarification from ambiguity, and clarification of the way from this world to the Hereafter. In it is the perfection of your religion. So, when you present this to them and they acknowledge it, they will be under your protection. Then, present Islam to them. Islam is: performing the five daily prayers, paying the Zakah, performing Hajj to the House, fasting in Ramadan, performing Ghusl after major ritual impurity, performing ablution before prayer, being kind to parents, maintaining ties with Muslim relatives, and treating polytheist parents well. When they do that, they have become Muslims. Then, call them to faith and establish its laws and principles. The principles of faith are: to testify that there is no God but Allah alone, with no partner, and that Muhammad is His slave and Messenger, and that what Muhammad brought is the truth and that everything else is falsehood. It is faith in Allah, His angels, His books, His messengers, His prophets, the Last Day, faith in what came before and after, faith in the Torah, the Gospel, the Psalms, faith in good and bad deeds, faith in Paradise and Hell, faith in death and life, faith in Allah, His Messenger, and all the believers. When they do that and acknowledge it, they are Muslims and believers, and then guide them to righteousness and teach them righteousness, to do good between them and Allah in fulfilling the trust and the covenant that He made with His messengers and the covenant of His messengers with His creation and the leaders of the believers, and submission, and granting safety to the Muslims from any evil of tongue or hand, and to seek for the rest of the Muslims what they seek for themselves, and to believe in the promises of reward from Allah, in meeting Him and His Seeing Him, and to bid farewell to the world at every moment, and to hold themselves accountable in the beginning of every day and night, and to provision themselves for the night and day, and to look after what Allah has obligated them to do, fulfilling it in secret and in public. When they do that, they are Muslims, believers, and righteous. Then, establish for them or describe to them of the major sins and warn them of the destruction of major sins, that major sins are destructive, the first of which is associating partners with Allah. {Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.} (An-Nisa': 48). And sorcery and the characteristics of a sorcerer, those who sever the ties of kinship – may Allah curse them – and fleeing from battle – they have incurred the wrath of Allah – and stealing from the spoils of war. {He will bring that which he stole from the spoils of war on the Day of Resurrection.} (Aal Imran: 161). It will not be accepted from them. And killing a believing soul. {And the recompense for him is Hell, abiding eternally therein.} (An-Nisa': 93). And accusing a chaste woman of adultery. {They are cursed in this world and the Hereafter.} (An-Nur: 23). And consuming the orphan's wealth. {Those who devour usury shall rise up in the Fire, and they shall not stand } ( an-Nisaa: 10 ), and the consumption of interest { Then announce [an open] war from Allah and His Messenger to those who hoard wealth } ( al-Baqarah: 279 ), so when they refrain from the major sins, they are Muslims, believers, doers of good, and fearful of Allah, and they have complete fear of Allah, so call them then to worship, and worship is fasting, standing, bowing, prostrating, certainty, repentance, doing good, glorifying, praising, magnifying, extolling, giving charity after the zakaah, humbleness, calmness, tranquility, mutual support, supplication, imploring, affirming the angels, servitude, and devoting oneself to doing much righteous work, so when they do that, they are Muslims, believers, doers of good, fearful of Allah, and worshippers, and they have completed worship, so call them then to jihad and explain it to them and encourage them with what Allah has encouraged them with of the virtue of jihad and its reward with Allah, so if they volunteer, then accept their pledge and call them until you accept their pledge to the sunnah of Allah and the sunnah of His Messenger, upon you is the covenant of Allah and His promise and seven guarantees. Dawood ibn al-

Muhabbar said: He says: Allah is the guarantor for me to fulfill it seven times, to not break your hands from a pledge, and to not break the command of a governor from the governors of the Muslims, so when they affirm this, then accept their pledge and ask Allah to forgive them, so when they go out fighting in the way of Allah out of anger for Allah and in support of His religion, then whoever they meet from the people, let them call them to the like of what they were called to from the Book of Allah, answering it, submitting to it, believing in it, doing good according to it, being fearful of Allah according to it, worshipping according to it, and migrating according to it, so whoever follows them, then he is the responder, the poor, the believer, the doer of good, the fearful of Allah, the worshipper, the migrant, he will have the same rights & obligations as you, and whoever refuses this, fight them until they return to the command of Allah and return to His religion, and whoever you made a covenant with and gave them a guarantee, then fulfill it for them, and whoever submitted and gave you satisfaction, then he is from you and you are from him, and whoever fights you after this after you have explained it to them, then kill them, and whoever fights you, fight him, and whoever deceives you, deceive him, and whoever gathers against you, gather against him, or if he betrays you, betray him, without transgressing, or if he schemes against you, scheme against him without transgressing, secretly or openly, for whoever takes revenge after being wronged, then there is no blame upon them, and know that Allah is with you, He sees you and sees your actions and knows all that you do, so fear Allah and be cautious, for this is a trust that my Lord has entrusted me with to convey it to His servants as an excuse from Him to them and an argument from Him with which He will argue against whoever this book reaches from the creation, so whoever acts by what is in it, he will be saved, and whoever follows what is in it, he will be guided, and whoever argues with it, he will succeed, and whoever fights with it, he will be victorious, and whoever abandons it, he will go astray until he returns to it, so learn what is in it and let your ears hear it and let your hearts memorize it, for it is a light for the eyes and a spring for the hearts and a cure for what is in the chests, and this is sufficient as a command and a proof, and a deterrent and an advice, and a caller to Allah and His Messenger, so this is the good in which there is no evil. The book of Muhammad ibn Abdullah, the Messenger of Allah and His Prophet, to al-Alaa ibn al-Hadrami when he sent him to Bahrain to call to Allah and His Messenger by His command to what is lawful in it and to forbid what is unlawful in it, and to guide to what is right in it and to forbid what is wrong in it, a book that the Prophet of Allah entrusted to al-Alaa ibn al-Hadrami and his successor Khalid ibn al-Waleed, the Sword of Allah, and I have repeated to them the will from what is in this book to those with them from the Muslims, and He did not make an excuse for any of them in wasting anything of it due to leadership or the one being led, so whoever this book reaches from the creation, then there is no excuse for him and no argument, and he is not excused by ignorance of anything of what is in this book, this book was written on the third of Dhu al-Qa'dah and four years had passed from the appearance of the Messenger of Allah (may Allah bless him and grant him peace) except for two months, the book was witnessed – on the day it was written – by the son of Abu Sufyan, and Uthman ibn Affan was dictating it to him, and the Messenger of Allah (may Allah bless him and grant him peace) was sitting, and al-Mukhtar ibn Qays al-Qurashi, and Abu Dharr al-Ghifari, and Hudhayfah ibn al-Yaman al-Absi, and Qusayy ibn Abi Umayr, and al-Himyari, and Shabib ibn Abi Marthad al-Ghassani, and al-Mustanir ibn Abi Sa'sa'ah al-Khuza'i, and Awaanah ibn Shammakh al-Juhani, and Sa'd ibn Malik al-Ansari, and Sa'd ibn Ubadah al-Ansari, and Zayd ibn Amr, and the leaders, a man from Quraysh, and a man from Juhaynah, and four from the Ansar, when the Messenger of Allah (may Allah bless him and grant him peace) gave it to al-Alaa ibn al-Hadrami and Khalid ibn al-Waleed, the Sword of Allah. «Musnad al-Harith ibn Abi Usamah | The Chapter of Offering Islam and Calling to It»

The Prophet (ﷺ) used to command his troops to begin by inviting the people to Tawheed (monotheism), to denounce the worship of false gods and to declare themselves free of shirk (associating others with Allah) and its people. If they responded to that, then they had entered the fold of Islam, and then they would be taught the rest of the rulings of the religion.

**A person becomes Muslim by saying the Shahadah, which is the testimony of faith that there is no God but Allah and that Muhammad is the Messenger of Allah.**

Al-Bukhaari narrated in “Sahih”: (2943) that Anas ibn Maalik (may Allah be pleased with him) said: When the Messenger of Allah (ﷺ) set out to raid a people, he would not attack until dawn. **If he heard the adhan (call to prayer), he would hold back, but if he did not hear the adhan, he would attack after dawn.** We set out for Khaybar at night. «Sahih Bukhari | Chapter: The invitation of the Prophet ﷺ to Islam»

Ahmad narrated in his Musnad (14955) that Ibn Jurayj said: ‘Abd al-‘Azeez ibn ‘Abd al-Malik ibn Abi Mahdhoorah told me that ‘Abd-Allah ibn Muhayyariz told him – and he was an orphan in the care of Abi Mahdhoorah – Rawh said: the son of Mi’yar (not the son of Bakr), when he equipped him to set out for Syria, said: I said to Abi Mahdhoorah: O uncle, I am going out to Syria and I am afraid that I will be asked about your adhan, so tell me. He told me that Abu Mahdhoorah said to him: Yes, I went out with a group of people and we were on the road to Hunayn, and the Messenger of Allah (peace and blessings of Allah be upon him) was returning from Hunayn, and we met the Messenger of Allah (peace and blessings of Allah be upon him) on the way. The muezzin of the Messenger of Allah (peace and blessings of Allah be upon him) gave the call to prayer next to the Messenger of Allah (peace and blessings of Allah be upon him). We heard the voice of the muezzin but we were on a side road. We shouted, imitating him and making fun of him. The Messenger of Allah (ﷺ) heard the voices, so he sent for us until we stood before him. The Messenger of Allah (ﷺ) said: “Which of you is the one whose voice I heard raised?” All the people pointed to me and told the truth, so he allowed all of them to go but he detained me, and he said: “Stand up and give the call to prayer.” I stood up, and there was nothing more hateful to me than the Messenger of Allah (peace and blessings of Allah be upon him) and what he commanded me to do. I stood before the Messenger of Allah (peace and blessings of Allah be upon him), and the Messenger of Allah (ﷺ) taught me the adhan himself. He said: “Say: Allahu akbar, Allahu akbar. I bear witness that there is no God but Allah. I bear witness that there is no god but Allah. I bear witness that Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah.” Then he said to me: “Go back and call out at the top of your voice.” Then he said: “I bear witness that there is no God but Allah. I bear witness that there is no God but Allah. I bear witness that Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah. Come to prayer, come to prayer. Come to success, come to success. Allahu akbar, Allahu akbar. There is no God but Allah.” Then, when I had finished the adhan, he called me and gave me a purse containing some silver. Then he put his hand on the back of Abi Mahdhoorah’s head, then he passed it over his face twice, then over his hands twice, then over his liver. Then the hand of the Messenger of Allah (peace and blessings of Allah be upon him) reached Abi Mahdhoorah’s navel, and the Messenger of Allah (peace and blessings of Allah be upon him)

said: “May Allah bless you.” I said: O Messenger of Allah, command me to give the adhan in Makkah. He said: “I have already commanded you to do that.” And all the hatred that was in the heart for the Messenger of Allah (ﷺ) went away and instead it turned to love for the Messenger of Allah (peace and blessings of Allah be upon him). So I went to ‘Attaab ibn Usaayd, the representative of the Messenger of Allah (peace and blessings of Allah be upon him) in Makkah, and I gave the call to prayer with him, by command of the Messenger of Allah (peace and blessings of Allah be upon him). That is what I was told by the members of my family whom I met, who had met Abi Mahdhoorah, and the report of ‘Abd-Allah ibn Muhayyariz was similar. «Musnad Ahmad bin Hanbal | The ahadith of Abi Mahdhoorah the Mu’addhin»

I say: Imam al-Shaafa’I quoted this hadeeth as evidence in the chapter on the adhan in his book al-Umm (187/2). The point of it is that the Islam of Abu Mahdhoorah (may Allah be pleased with him) came about when the Prophet (ﷺ) taught him the adhan and what it contains of the Shahadah. Islam does not come about simply by saying Takbeer (saying “Allahu akbar”), because that is part of the belief in the Oneness and Lordship of Allah, regarding which the mushrikeen (polytheists) do not disagree in general terms.

Ibn Sa’d al-Baghdadi narrated that ‘Abd-Allah ibn ‘Isaam al-Muzani said: The Messenger of Allah (peace and blessings of Allah be upon him) sent us out on the day of Batn Nakhl and said: **“Kill as long as you do not hear a caller to prayer or do not see a mosque.”** «Al-Tabaqaat al-Kubra (113/2) published by Dar al-Kutub al-‘Ilmiyyah»

Abu Bakr ibn Abi Shaybah said: Whoever says, when you hear the adhan, [you should] hold back from fighting...”:

(33749) Ibn ‘Uyaynah narrated from ‘Abd al-Malik ibn Nawfal ibn Musaahin, from a man from Muzaynah, from his father, who said: When the Prophet (peace and blessings of Allah be upon him) sent out an army, **he would say to them: “If you see a mosque or hear a muezzin, do not kill anyone.”**

(33750) ‘Ali ibn Hafs narrated from Muhammad ibn Talhah, from Humayd, from Anas, who said: When the Prophet (peace and blessings of Allah be upon him) attacked a people, if he heard the adhan he would hold back. «Musannaf Ibn Abi Shaybah»

As for what was narrated concerning the apostates, it referred to ceasing the fighting and stopping the raids, and not regarding takfir( declaring them to be kuffar), so that the Sahaabah (may Allah be pleased with them) could call them to repent from that which has caused them to exit it, as will be discussed when we come to talk about the apostates.

Ibrahim al-Harbi said: Mahmud ibn Ghaylaan narrated to us: al-Nasr ibn Shumayl narrated to us: al-Hirmas ibn Habeeb narrated to us from his father, from his grandfather: The Messenger of Allah (peace and blessings of Allah be upon him) dispatched 'Uyaynah ibn Badr when the people had become Muslim and Islam had spread, and he attacked Banu 'Adiy ibn Jundub in Dhat al-Shuquq above al-Nibaah, **and they did not hear the adhan at dawn, so they raided them** and took their wealth, then they brought it to the Prophet (ﷺ) in Madinah. The delegation of Banu al-'Aanbar said: O Messenger of Allah, we were taken prisoner when we were Muslims, not mushrikeen, whilst we were branding the necks of our livestock. The Messenger of Allah (ﷺ) returned their women and children and the real estate of their houses, and he gave half of their wealth to the army. A man came to my grandmother's maidservant and asked her to judge between them, then he appealed to the Messenger of Allah (ﷺ). He said: he accompanied him, as he had passed by him whilst he was with him and said: What do you want to do with your prisoner, O brother of Banu al-'Aanbar?

Ibrahim Al-Harbi said: His statement "when people became Muslims and Islam prevailed" means when it became manifest and spread to the people. **When they did not hear the call to prayer, they raided them**, took their money, and brought it to the Messenger of Allah (may Allah bless him and grant him peace). Their delegations said: "We were captured as Muslims while we were slitting the ears of our camels." Al-Khadhramah (slitting) was a custom of the pre-Islamic era in which they would cut off one of the ears of a female camel. When Islam came, they would slit both ears but did not cut them off, so that anyone who met them would know that they had become Muslims and this was a sign of their Islam in those days without asking them. However, they also called this action "Al-Khadhramah" because it was still a cut in the ear since the one that was done during the pre-Islamic era was a cut off. The delegation argued that this Al-Khadhramah was a slit, so the Messenger of Allah (may Allah bless him and grant him peace) returned their children because he did not see it right to take them captive except for a legitimate reason in which there is no doubt, while these people acknowledged Islam. **The argument of those who took them captive was only that they said: "We did not hear the call to prayer."** He (may Allah bless him and grant him peace) did the same with regard to the real estate of their houses, meaning their lands, and he assigned the army half of their wealth, and that was something other than the children and real estate **because the army claimed that it was a war booty for them since they did not hear the call to prayer**, while those from whom it was taken claimed that it was theirs since they became Muslims on it. The Messenger of Allah (may Allah bless him and grant him peace) did something similar to that.

Ubaydullah narrated to us, Yahya narrated to us, from Ismail, from Qais, that the Messenger of Allah, may Allah bless him and grant him peace, sent to some people from Khath'am inviting them to Islam, but they sought protection through prostrating. A man from them was killed, so the Messenger of Allah, may Allah bless him and grant him peace, gave them half of the diyah (blood money) for his salah (prayer). Ibrahim al-Harbi said: If their salah was based on true Islam, then he deserves the diyah, and if it was not based on that, then he does not deserve anything. He only gave him half because he did not verbally declare his conversion to Islam, meaning he was not Muslim, and he only prostrated, and someone may prostrate without being Muslim. His statement: "He returned their children and the real estate of their homes to them," means their land, because they claimed to have converted to Islam, so he did not take

their children as captives or take their lands as spoils. He instructed the army to take half of the money because they said: **“We did not hear a call to prayer.”** «Gharib al-Hadith by Ibrahim al-Harbi (995-1004/3)»

Ibn Rajab said, while mentioning the benefits of this hadith: One of them, which is the purpose of this chapter, is that **the Prophet, may Allah bless him and grant him peace, made the call to prayer the distinction between the abode of kufr and the abode of Islam. If he heard the call to prayer in an abode, it would be judged as an abode of Islam, so he would refrain from shedding their blood or taking their wealth, but if he did not hear the call to prayer, he would attack them after sunrise...** Then al-Harbi narrated from Ismail bin Abi Khalid, from Qays bin Abi Hazim, who said: The Messenger of Allah, may Allah bless him and grant him peace, sent for some people from Khath'am, and they sought protection through prostration, and a man from them was killed, so the Prophet, may Allah bless him and grant him peace, gave them half of the diyah. Al-Harbi said: No, they did not declare their conversion to Islam. They only prostrated, and someone may prostrate without being a Muslim. Therefore, he gave them half of the diyah. I said (meaning Ibn Rajab): This is a mursal hadith... The bottom line is that **if the call to prayer is heard in an abode, it is not permissible to attack them, rather, their lives and money become inviolable like Muslims, because the call to prayer, even if it is not heard from some of them, its presence in a people's abode is evidence that they accept and approve of it.** As for the caller to prayer himself, he becomes Muslim by doing so, especially if he is in an abode of disbelief and a place where he does not fear or is cautious of the Muslims. Our scholars believe that a disbeliever becomes Muslim by calling to prayer. Al-Layth bin Saad and Saeed bin Abd al-Aziz said the same and they said: If he claims that he did so out of fear and to protect himself, his claim would not be accepted, and he would be considered an apostate. «Fath al-Bari (232-237/5)»

The evidence is that an abode is judged by Islam, and the blood and wealth of its people are immune if the call to prayer is heard in it; otherwise, it is an abode of war in which the blood and wealth of its people are permissible. We should not rush to violate the sanctity of a person who shows some of the signs of Muslims, just as it was not permissible to take the captives immediately from those who slit the ears of their animals and whose delegations later acknowledged to the Prophet (may Allah bless him and grant him peace) that they were Muslims.

**A disbeliever becomes Muslim through prayer, which includes monotheism and disavowal of disbelief. There are hadiths and Athar regarding this:**

Allah the Almighty said: “And do not repel those who invoke their Lord morning and evening, seeking His Face. You are not accountable for them at all, nor are they accountable for you at all. And if you repel them, then you will be among the wrongdoers.” (Al-An'am: 52)



Warqa', from Ibn Abi Najeh, from Mujahid: {And do not repel those who invoke their Lord morning and evening} **means the ones who pray**, meaning: Bilal and Ibn Umm Abd, who used to sit with the Prophet (may Allah bless him and grant him peace). Quraish would say, demeaning them: "If it were not for them and their likes, we would sit with him." So, he was prohibited from expelling them (Muslims) until His statement: {Is not Allah most knowing of those who are grateful?} (Al-An'am: 53) It was also revealed about them: {And when those come to you who believe in Our verses, say, "Peace be upon you."} (Al-An'am: 54) «Tafsir Mujahid Ibn Jabr (p. 322)»

Warqa', from Ibn Abi Najeh, from Mujahid, regarding His statement: {those who invoke their Lord morning and evening}, he said: **He means the prescribed prayer.**» Tafsir Mujahid Ibn Jabr | Surah Al-Kahf (p. 447)

Abdullah ibn Wahb said: (6) Yahya ibn Ayyub narrated to me from Al-Muthanna ibn Al-Sabah, from Amr ibn Shu'ayb, who said: {And keep yourself patient [by being] with those who call upon their Lord morning and evening} **in the prayer of dawn and the prayer of the afternoon.** «Tafsir Al-Qur'an from Al-Jami' of Abdullah Ibn Wahb»

Yahya ibn Salam said: His statement: {And keep yourself patient [by being] with those who call upon their Lord morning and evening} (Al-Kahf: 28) Qatadah said: **These are the two prayers: the Fajr prayer and the Asr prayer. The prayers were prescribed one year before the Prophet (may Allah bless him and grant him peace) migrated from Makkah to Madinah.**

It was revealed about Salman Al-Farisi, Bilal, Suhayb, Khabbab ibn Al-Aratt, and Salim, the bondsman of Abu Hudhayfah. The polytheists said to the Prophet: "If you want us to sit with you, then expel these people from us." So, Allah revealed: {And do not repel those who invoke their Lord morning and evening} (Al-An'am: 52), {seeking His Face and do not let your eyes pass beyond them, desiring adornments of the worldly life} (Al-Kahf: 28), demeaning them to others, {seeking the adornments of worldly life} (Al-Kahf: 28)

Al-Khalil ibn Murrah said: I heard Mu'awiyah ibn Qurrah saying about this verse: {And keep yourself patient [by being] with those who call upon their Lord morning and evening} (Al-Kahf: 28) that it means in prayer. «Tafsir Yahya Ibn Sallam (181/1)»

Abdul Razzaq Al-San'ani narrated in his Tafsir: Al-Thawri narrated to me from Mansur, from Ibrahim and Mujahid, regarding the statement of Allah the Almighty: {those who call upon their Lord} (Al-Kahf: 28), he said: **The people of the five prayers.** «Tafsir Abdul Razzaq Al-San'ani»

Ibn Abi Hatim said in his Tafsir: (7336) My father narrated to us, Abu Hudhayfah narrated to us, Shibl narrated to us, from Ibn Abi Najeh, from Mujahid: {And do not repel those who invoke their Lord morning and evening}, he said: **The prescribed prayer of the morning.**

Something similar was narrated from Ad-Dahhak.

It was narrated from Ibn Abbas, Mujahid, and An-Nakha'I that **they said: In the prescribed prayer.** «Tafsir Ibn Abi Hatim»

Ibn Abi Hatim narrated in his Tafsir: (12772) From Nafi', he said: Abdullah ibn Umar informed me about this verse: {And keep yourself patient [by being] with those who call upon their Lord} (Al-Kahf: 28) **that they are those who perform the prescribed prayers.**

(12773) From the narration of Amr ibn Shu'ayb, from his father, from his grandfather, regarding His statement: {And keep yourself patient...} verse (Al-Kahf: 28), He said: **It was revealed about the Fajr prayer and the Asr prayer.** «Tafsir Ibn Abi Hatim»

Ishaq bin Ibrahim Al-Basti said: (29) Mohammed narrated to us by Abu Mu'adh from Ubayd: "I heard Ad-Dahhak saying that the saying of Allah, {In the morning and evening}, **means the obligatory prayers.**" Tafsir of Ishaq bin Ibrahim Al-Basti.

At-Tabari said: Al-Muthanna narrated to us that Abdullah bin Saleh said: "Mu'awiya bin Saleh narrated to us from Ali bin Abu Talha from Ibn Abbas that His saying, {And do not repel those who invoke their lord morning and evening}, (Al-An'am: 52) means that they worship their Lord in the morning and evening, **meaning the obligatory prayers.**"

Al-Muthanna narrated to us that Al-Hajjaj bin Al-Minhal narrated to us that Hammad said from Abu Hamza from Ibrahim, in His saying, {Who call upon their Lord morning and evening, seeking His pleasure}, (Al-An'am: 52) he said: **"It is the five obligatory prayers.** If the storytellers were to say that whoever did not sit with them perished, he would be lying."

Hannad bin As-Sarai and Ibn Wakee narrated: "Ibn Fudayl narrated to us from Al-A'mash from Ibrahim: {And do not repel those who invoke their lord morning and evening, seeking HIS approval}, (Al-An'am: 52) **he said: It is the prayer.**"

Musa bin Abdul Rahman Al-Kindi narrated to me that Al-Hasan Al-Ju'fi narrated to us, "Hamza bin Al-Mughira narrated to me from Hamza bin Isa, he said: "I entered Al-Hasan and asked him, "O Abu Saeed, what do you think about the saying of Allah, {And be steadfast with those who call upon their Lord morning and evening}, (Al-Kahf: 28), are they these storytellers?" He said: **"No, but they are those who are committed to congregational prayers."**

Bishr narrated to us that Yazid narrated to us that Saeed said from Qatada, in His saying, {And be steadfast with those who call upon their Lord morning and evening}, (Al-Kahf: 28), **they are the two prayers: the dawn and 'Asr prayer.**

Ibn Al-Barqi narrated to me that Ibn Abi Maryam said that Yahya bin Ayyub said that Muhammed bin Ajlan said from Nafi' from Abdullah bin Umar, concerning this verse {And be steadfast with those who call upon their Lord morning and evening}, (Al-Kahf: 28), **they are those who observe the obligatory prayers.**

Al-Qasim narrated to us that Al-Husayn said: "Hujjaj narrated to me from Ibn Jurayj. Abdullah bin Kathir narrated to me from Mujahid that he said: "I prayed the dawn prayer with Saeed bin Al-Musayyib, so when the Imam said the tasleem, the people rushed to the qas (storyteller), so Saeed said: "How quickly they rush to this gathering." Mujahid said: "So I said: "They are interpreting what Allah the Almighty said." He said: "And what did He say?" I said: {And do not repel those who invoke their Lord morning and evening}, (Al-An'am: 52) He said: "Is that what they meant? **That is only about the prayer that we have just finished, that is only about the prayer."**

Al-Qasim narrated to us that Al-Husayn said that Wakee said from his father from Mansour from Abdur-Rahman bin Abi Amra that he said: **"The obligatory prayer."**

Al-Muthanna narrated to us that Ishaq said that Wakee said from Israel from Jabir from Amer that he said: **"It is the prayer."**

Al-Muthanna narrated to us that Ishaq said that Wakee said from his father from Israel from Amer that he said: **"It is the prayer."**

Ibn Humayd narrated to us that Jarir said from Mansour from Mujahid that he said: "Abdul Rahman prayed in the Prophet's Mosque, and when he finished praying, he stood and leaned against the Prophet's chamber (may Allah bless him and grant him peace) and the people rushed to him, so he said: "O people, to you[r]selves!" It was said: "May Allah have mercy on you, they only came because they wanted this verse, {And be steadfast with those who call upon their lord morning and evening}, (Al-Kahf:

28). So he said: **“This is what is meant by this, it is only about the prayer.”** «Tafsir of At-Tabari (263-267/9)»

Muqatil Ibn Sulayman said: {And do not repel those who invoke their Lord} **meaning, the prayer** for Him, {morning and evening} the two ends of the day, {seeking His Face} meaning, they seek with their prayer the Face of their Lord, {there is not upon you, in their account, A liability} neither is there any liability of yours upon them {so that you should drive them away and thus become one of the wrongdoers} He said: The prayer at that time was two Rak'ahs in the morning and two Rak'ahs in the evening, then the five prayers were made obligatory after that. «Tafsir Muqatil Ibn Sulayman (563/1)»

Tabari said: We understood that those who were intended by the two verses which we recited were those who witness the prescribed prayers, and that they are not only specific to the people mentioned in the Ḥadīth of Khabbāb, but not to anyone else among the people, and that they are about the people described in the Ḥadīth of Ibn 'Umar and among them are the people mentioned in the Ḥadīth of Khabbāb and the likes of them, who used to witness what they witnessed of the five prayers. «Sharh Mushkil al-Athaar (341/1) – Published by Al-Risalah»

Al-Bukhari reported in his Sahih: (384) from Anas ibn Mālik, who said: The Messenger of Allah (ﷺ) said: “Whoever prays our prayers, faces our Qiblah, and eats our slaughtered animal, then he is a Muslim and he is under the covenant of Allah and the covenant of His Messenger. So do not betray Allah in His covenant.” «Sahih al-Bukhari | Chapter: The virtue of facing the Qiblah»

Al-Bukhārī reported in his Saḥīḥ (4094) from Abu Sa'īd al-Khudri that Ali ibn Abī Tālib, may Allah be pleased with him, sent from Yemen to the Messenger of Allah (ﷺ) a leather bag containing gold nuggets that had not been cleaned from its soil. He said: So, he divided it among four men: Uaynah ibn Badr, Aqra' ibn Hābis, Zayd al-Khail, and the fourth was either 'Alqamah or 'Āmir ibn al-Tufayl. A man from among his companions said: “We were more deserving of this than they were.” The Prophet (ﷺ) was informed about that, so he said: “Do you not trust me, and I am the most trustworthy of the One in the Heavens? The news from the heavens come to me in the morning and the evening.” He said: So, a man stood up who had sunken eyes, raised cheekbones, a prominent forehead, thick beard, a shaven head, and rolled up izaar. He said: “O Messenger of Allah, fear Allah.” He said: “Woe to you! Am I not the most deserving of the people of the earth to fear Allah?” He said: Then the man turned away. Khālīd ibn al-Walīd said: “O Messenger of Allah, may I strike off his head?” He said: **“No, perhaps he prays.”** Khālīd said: “How many are there who pray with their tongues, while there is nothing in their hearts?” The Messenger of Allah (ﷺ) said: “I was not commanded to search the hearts of the people, nor to split open their bellies.” He said: Then he looked at him as he was leaving and said: “From this man's loins will come forth a people who will recite the Book of Allah fluently, but it will not go beyond their throats. They will leave the religion as the arrow leaves the bow. I think that he said, “If I catch them, I will surely kill them as the people of Thamud were killed.” «Sahih al-Bukhari | Chapter: Sending Ali ibn Abi Talib and Khālīd ibn al-Walīd, may Allah be pleased with them, to Yemen before the Farewell Pilgrimage»

I said: The point here is that the Prophet (ﷺ) spared his wealth and his life because of the prayer.

Muslim reported in his Saḥīḥ (1854) from Umm Salamah that the Messenger of Allah (ﷺ) said: “There will be rulers who you will recognize and disapprove of. Whoever recognizes them will be free of blame, and whoever disapproves of them will be safe, but whoever approves of and follows them...” They said: **“Should we not fight them?” He said: “No, as long as they establish the prayer among you.”** «Saḥīḥ Muslim – Edition of Abd al-Baqi»

Mu‘mmar ibn Rāshid said: (20681) from Qatādah, who heard al-Hasan say that the Prophet (ﷺ) said: “After me there will be rulers over you who will do deeds that you will recognize and disapprove of. Whoever disapproves of them will be free of blame, and whoever dislikes them will be safe, but whoever approves and follows them...” They said: **“Should we not fight them, O Messenger of Allah?” He said: “No, as long as they establish the prayer among you.”** «Jami‘ Mu‘mmar ibn Rāshid | Chapter: Hearing and obedience»

Ishaq ibn Rahawayh said: (1895) ‘Isa ibn Yunus informed us, narrated to us al-Awza‘i from Yazid ibn Jābir, from Ruzaiq ibn Hayan, from Muslim ibn Qarazah, from ‘Awf ibn Mālik, from the Messenger of Allah (ﷺ) who said: “The best of your leaders are those whom you love and they love you. The worst of your leaders are those whom hate you and whom you hate and whom you curse them and whom curse you.” They said: “O Messenger of Allah, should we not fight them with the sword?” **He said: “No, as long as they establish the prayer among you.** So, If you see something from your leader that you dislike, then dislike his deeds and do not withdraw your hand from obedience to him.” «Musnad Ishaq ibn Rahawayh»

And Abu ‘Uwanah has classified this Hadith in his “Saḥīḥ” as: “Mentioning the prohibition of fighting an evil ruler because of his evil deeds, and surpassing him if he prays, and the evidence of making it permissible to fight him if he abandons the prayer”. Also, Abu Bakr al-Ājiri classified it in “al-Shāri‘ah” as: “A chapter on hearing and obedience to the one who holds the authority of the Muslims and being patient with them, even if they are unjust, and not revolting against them as long as they establish the prayer.”

Abu Bakr al-Khalāl said: (83) Musa ibn Sahl al-Sawi informed us, saying: Ahmad ibn Muhammad al-Uṣḍudi narrated to us, saying: Ibrahim ibn Ya‘qub al-Juzajani narrated to us, from Isma‘il ibn Sa‘id al-Shalinji, who said: I asked Ahmad: “What is the saying about the Ahadith narrated from the Prophet (ﷺ) in which he ordered in some of them to hear and obey in difficulty and ease, and he said in some of them, “It was said to him: They will be forbidden from the booty and the gifts.” He said: “Fight them.” So, he said: “As long as they pray, then no.” He said in some of them: “Draw your swords and destroy their

greenery.” So, I said: **“So, what is the saying about that?”** He said: **“Restraint; because we find from the Prophet (ﷺ) from more than one way: As long as they pray, then no.”** So, I asked Ahmad about Jihad and the Friday prayers with them. He said: **“You fight Jihad with them.”** «Al-Sunnah of Abu Bakr al-Khalāl | What was narrated from the Prophet (ﷺ) about refraining from revolting against the ruler and sparing bloodshed»

Sa’d ibn Mansur al-Kusaj said: (499) I said to Ishaq, **“What does he mean by the saying: “The prayer behind every righteous or sinful person?”**” He replied, **“It means that if a person rules people through a caliphate or governance, no one should absent himself from congregational prayers, regardless of the injustice, unless it reaches manifest disbelief, or the prayer is delayed beyond its time. If you take him as an imam when he reaches disbelief, it is as if you did not pray with him.”** «Masa’il of Ahmad ibn Hanbal and Ishaq ibn Rahwayh, narrated by Sa’d ibn Mansur al-Kuwsaj»

Sa’d ibn Mansur al-Kusaj said (506): I asked, “Is there an imam with whom the Friday prayer is abandoned?” **He replied, “No, the Friday prayer is not abandoned for anything.”** Ishaq said, “As he said, unless the time passes.” «Masa’il of Ahmad ibn Hanbal and Ishaq ibn Rahwayh, narrated by Sa’d ibn Mansur al-Kuwsaj»

Abu Dawood As-Sijistani said: (434) Abu al-Walid At-Tayalisi narrated to us, who narrated from Abu Hashim, meaning Az-Za’farani, who narrated to me from Salih ibn Ubayd, from Qubaysah ibn al-Waqqas, who said: The Messenger of Allah ﷺ, said, “You will have leaders after me who will delay the prayer, so it is for you and it is upon them. **So, pray with them as long as they pray towards the qiblah.**” «Sunan Abi Dawood | Chapter: When the Imam delays the prayer beyond its time»

Ibn Zanjawayh said: (37) Yahya ibn Abi Bakr narrated to me, from Hammad ibn Salama, who said: Saeed Al-Juriri informed us, from Abu Tameema, from Amr Al-Bikali, who said: “If there is an emir over you **who orders you to establish prayer and pay zakat, then it is permissible for you to pray behind him, and it is forbidden for you to curse him.**” «Al-Amwal by Ibn Zangawayh | A chapter on the obligation of obedience to the ruler and what is permissible in disputing and censuring them»

Salih ibn Al-Imam Ahmad said: (452) **I said (asked) [regarding], “Who is afraid to pray behind someone he does not know?”** He replied, **“He prays, and if it becomes clear to him that he is a man of innovation, he prays again.”** «Masa’il of Imam Ahmad, narrated by his son Salih | Ruling on praying behind someone who is unknown»

Abdullah ibn Imam Ahmad said: (75) Ahmad ibn Ibrahim al-Dawraqi told me, saying: I heard Abu Ubayd al-Qasim ibn Salam say: If fifty people were to lead the people in prayer on Friday, and they did not say

that the Quran is created, and they ordered each other to lead the prayer, except that their head who ordered them would say it. I say to repeat it, because Friday prayer is only established by the head. So I informed my father, may Allah have mercy on him, of Abu Ubayd's statement, and he said: "This is restrictive on the people. **If the one who prays with us does not say anything of this, I would pray behind him. But if the one who prays with us says anything of this statement, I would repeat the prayer behind him.**" «Al-Sunan by Abdullah ibn Ahmad | A group of scholars»

Harb ibn Ismail al-Karmani said: Zehir ibn Na'im told me that he asked Salam ibn Abi Mat'l about the Jahmiyyah, and he said: "They are disbelievers, so one should not pray behind them." Zehir ibn Na'im said: **"As for me, if I am certain that he is a Jahmi, I would repeat the prayer behind him, on Friday and otherwise."** «Masail Harb ibn Ismail al-Karmani" | Chapter on the Quran (152/3)»

Ibn Qudamah al-Maqdisi said: Section: If the one who is directly leading the prayer is just, and the one who appointed him is not of sound character due to his innovation or wickedness, then one should not repeat the prayer. This is explicitly stated. It was said to him: "They say that if the one who appointed him says their statement, then the prayer is invalidated." He said: "I do not say this." Because his prayer is only connected to the prayer of his imam, so the presence of a meaning in someone else does not harm it, like impurity or being illiterate. And from him: "It should be repeated." The first opinion is more correct. «Al-Mughni (140/2)»

Ibn Qudamah al-Maqdisi said: Section: Friday prayer and striving towards it are obligatory, whether the one who establishes it is a Sunni, an innovator, just, or wicked. This is explicitly stated by Ahmad. It was narrated from Abbas ibn Abd al-Azim that he asked Abu Abdullah about praying behind them – meaning the Mu'tazilah – on Friday. He said: "As for Friday, it is necessary to attend it. **If the one who prays is from them, then he should repeat it. But if he does not know that he is from them, then he should not repeat it.**" I said: "If it is said that he has said their statement?" He said: "Until he is certain." «Al-Mughni" (223/2)»

Ibn Qudamah Al-Maqdisi said: **If he does not know his case and he does not show anything that prevents from following him, then the prayer of the follower is valid. Ahmad explicitly stated this, because the basic principle concerning Muslims is trustworthiness. Even if he prays behind someone whom he doubts his Islam, his prayer is valid, because in the apparent it is not befitting of anyone but an outwardly Muslim to lead the prayer.** «Al-Mughni (3/23) – annotated by Al-Turki»

Al-Barbahaari said: (130) **Whoever abandons the Friday and congregational prayers in the mosque without an excuse is an innovator.** The excuse is like an illness that prevents him from going out to the mosque, or fear of an unjust ruler. Other than that, he has no excuse. Whoever prays behind an imam and does not follow him, his prayer is not valid. «Sharh al-Sunnah by Al-Barbahari»

Abu Bakr bin Abi Shaiba said: (10201) Ghundar narrated to us, from Shu'bah, from Imran ibn Muslim, from Khaythamah, from Ibn Umar, who said: **Give it (i.e. zakah) to the rulers as long as they pray;** Khaythamah said, "As long as they pray the prayer on time."

(10201) Ibn Mahdi narrated to us, from Hammad bin Salama, from Kuthum bin Jabr, from Muslim bin Ya'sar, who said: "And establish the prayer and give the zakat"; He said, "This is the obligation to the ruler." «Musannaf Ibn Abi Shaiba | Whoever said: Zakat is given to the ruler»

Abdur-Razzaq As-San'aani narrated in his Musannaf: (13644) Ibn Jurayj said: Hisham bin Urwah informed me, from his father, that Yahya bin Abdur Rahman bin Hatim narrated to him, saying: Abdur Rahman bin Hatim died **and manumitted whoever among his slaves prayed and fasted. He had a Nubian slave who prayed and fasted and she was a non-Arab who did not understand**, so her pregnancy was recognized only through her belly, and she was a mature woman. So, he went to Umar in fear and told him the story. Umar said to him, "You, of all people, do not bring good news." That frightened him, so he sent for her and asked her, "Are you pregnant?" She replied, "Yes, by Marghush for two dirhams." And behold, she was confessing it without hiding it. He happened to be in the company of Ali, Uthman, and Abdur Rahman bin Awf, so he said, "Advise me." Uthman was sitting, so he lay down. Ali and Abdur Rahman said, "The hadd has become obligatory upon her." He said, "Advise me, O Uthman." He replied, "Your two brothers have advised you." He said, "Advise me, you." Uthman said, "I see her confessing it as if she does not know it, and the hadd is only upon whoever knows it." So, he ordered her to be lashed one hundred times, then he banished her. Then he said: She told the truth, and by Him in whose hand is my soul, the hadd is only upon whoever knows. «Musannaf Abdur Razzaq As-San'aani | Chapter: "No hadd except upon whoever knows it"»

Saeed bin Mansur said: (2662) Isma'il bin 'Ayyash narrated to us, from Safwan bin Amr, from Damrah bin Habib, that a man used to abuse the Messenger of Allah ﷺ, in Mecca of the polytheists. So, the Messenger of Allah ﷺ, threatened him, saying: If Allah grants me victory over him, I will surely kill him. So, one day he sent an army, and a messenger came and informed him that Allah had granted them success and victory, and he told you, O Messenger of Allah, that Allah has allowed you to capture so-and-so. The Messenger of Allah ﷺ, was pleased with that, so they brought him in chains. When the Messenger of Allah ﷺ, saw him, he called for a sword, drew it, then removed his cloak from his shoulder, then approached him brandishing the sword, and said: Bring him closer to me. So, they brought him closer, and he said: O enemy of Allah, how did you see Allah empower me over you?! He replied, Yes, but do not kill me, for I bear witness that there is no God but Allah alone with no partner, and that you are the Messenger of Allah. The Messenger of Allah ﷺ, quickly turned away and sat in his place, and put on his cloak, and sheathed the sword, then said: **Release him, for my Lord has forbidden me to kill those who pray.** «Sunan Saeed bin Mansur | Chapter: What came concerning the captive who is called to Islam and other matters»



Ahmad narrated in his Musnad (76): on the authority of Abu Bakr As-Siddiq, who said: The Messenger of Allah (ﷺ) said: "The one who mistreats his servants will not enter Paradise." A man asked: "O Messenger of Allah, did you not tell us that this nation has the most slaves and orphans?" He said: "Yes, so treat them well, as you would with your kids & feed them from what you eat." They asked: "Then what benefits will we gain in this world, O Messenger of Allah?" He said: "A good horse that you will tie and fight with in the way of Allah, and a slave who will serve you. **So if he prays, he is your brother.**"  
«Musnad Ahmad ibn Hanbal | Musnad of Abu Bakr As-Siddiq, may Allah be pleased with him»

Ma'mar ibn Rashid narrated in his Jami' (19708): on the authority of Abdur-Razzaq, from Ma'mar, from Qatadah, from Jabir ibn Abdullah, who said: The Prophet (ﷺ) was asked about the two determinants, he said: "Whoever meets Allah without associating anything with Him, he will enter Paradise, and whoever meets Allah associating something with Him, he will enter the Hellfire." Jabir ibn Abdullah was asked: **"Is there a polytheist among those who pray?" He said: "No."** From Umar ibn Dhir, that Abu Al-Zubayr told him that he heard Jabir ibn Abdullah narrating something similar. (19709) Abdur-Razzaq narrated, from Umar ibn Dhir, that Abu Al-Zubayr told him that he heard Jabir ibn Abdullah narrating something similar.  
«Jami Ma'mar ibn Rashid | Bab al-Kaba'ir»

Ibn Abi Aasim said: (110) Al-Hussein ibn Al-Bazzaz narrated to us, Yahya ibn Ubaid narrated to us, Saeed ibn Zaid, narrated to us, Al-Ja'd ibn Dinar, Abu Uthman, narrated to us, Sulayman ibn Qais Al-Yashkuri the one-eyed, who said: I asked Jabir ibn Abdullah: "Did you consider sins as polytheism?" **He said: "Allah forbid, we did not claim that there was a polytheist among the people of prayer."** «As-Sunnah by Ibn Abi Aasim | What came in the promise and threat»

Abu Nu'aim Al-Isbahani said: Abu Bakr ibn Khallad narrated to us, who said: Al-Harith ibn Abi Usamah narrated to us, who said: Ismail ibn Abd Al-Karim narrated to us, Ibrahim ibn Aqil narrated to me, from his father Aqil, from Wahb ibn Munabbih, who said: I asked Jabir about the believer and the hypocrite, so he said: The Messenger of Allah (ﷺ) said: "Whoever meets Allah without associating anything with Him, he will enter Paradise, and whoever meets Allah associating something with Him, he will enter the Hellfire." And I asked him: **"Is there a hypocrite among those who pray?" He said: "No." He said: "And I asked him: "Is there a polytheist among them?" He said: "No."** «Sifat An-Nifaq wa Na'at Al-Munafiqeen by Abu Nu'aim (p.: 153) – Dar Al-Bashir Edition»

Abu Ubaid Al-Qasim ibn Sallam said: (30) Abu Muawiyah narrated to us, from Al-A'mash, from Abi Sufyan, who said: I stayed with Jabir ibn Abdullah in Makkah for six months, **and a man asked him: "Did you call any of the people of the Qiblah disbelievers?" He said: "Allah forbid!" He said: "So, did you call him a polytheist?" He said: "No."** «Al-Iman by Abu Ubaid Al-Qasim ibn Sallam | The Chapter of Leaving Faith by Committing Sins»

Sulayman ibn Qais said: I said to Jabir ibn Abdullah: **“Are there any Tawaghit (pl. of taghut) among the people of the Qiblah?”** He said: **“No.”** I said: **“Did you call any of the people of the Qiblah polytheists?”** He said: **“No.”** «Sharh Usool Al-Aqeedah (1075/3) – Annotated by Ibn Hamadan»

Talhah ibn Nafi' said: I said to Jabir: **“Did you say to the people of the Qiblah: You are disbelievers?”** He said: **“No.”** He said: **“So, did you say to the people of the Qiblah: You are Muslims?”** He said: **“Yes.”** «Sharh Usool Al-Aqeedah (1075/3) – Annotated by Ibn Hamadan»

Muhammad ibn Nasr Al-Marwazi said: (889) Muhammad ibn Yahya narrated to us, who said: Ismail ibn Abd Al-Karim As-Sana'ani narrated to us, who said: Ibrahim ibn Aqil ibn Ma'qil ibn Munabbih narrated to me, from his father Aqil, from Wahb ibn Munabbih, who said: This is what I asked Jabir ibn Abdullah Al-Ansari, may Allah be pleased with them, and he told me. **I asked him: “Are there any Tawagheet among those who pray?” He said: “No.” And I asked him: “Is there a polytheist among them?” He said: “No.”** And he told me that he heard the Prophet (ﷺ) say: **“Between polytheism and disbelief is leaving the prayer.”** And I asked him: **“Did they call sins polytheism?”** He said: **“God forbid, and they did not call any polytheist among those who pray.”**

(892) From Jabir ibn Abdullah Al-Ansari, may Allah be pleased with him, the companion of the Messenger of Allah (ﷺ), who said: I said to him: **“What distinguished between disbelief and faith in your sight from deeds during the era of the Messenger of Allah (ﷺ)?”** He said: **“Prayer.”**

(900) From Anas, may Allah be pleased with him, who said: I said: **“O Abu Hamza! Some people testify against us that we are disbelievers?!”** He said: **“Those are the worst of creatures and creations. I heard the Messenger of Allah (ﷺ) say: “Between a person and disbelief and polytheism is leaving the prayer. So, if he leaves the prayer, he becomes a disbeliever.”** «As-Salah by Al-Marwazi | Chapter on Takfir of those who abandon Salah»

Al-Marwazi narrated: (962) From Al-Hasan, may Allah be pleased with him, who said: Muhammad the Prophet (ﷺ) did not accept slander, and he did not believe anyone against anyone. A man came to him and said: **“So-and-so does and does.”** He said: **“Does he not bear witness that there is no God but Allah?”** He said: **“Yes! Indeed he does, and he does, and he does.”** He said: **“Does he not bear witness that I am the Messenger of Allah?”** He said: **“Yes.”** He said: **“Indeed he does, and he does, and he does.”** He said: **“Does he not pray the five prayers?”** He said: **“Yes.”** He said: **“Indeed he does, and he does, and he does.”** He said: **“I am prohibited from those.”**

(965) Muhammad ibn Al-Muthanna narrated to us, who said: Ibn Abi Adi narrated to us, from Humaid, from Anas, may Allah be pleased with him, who said: The Messenger of Allah (ﷺ) marched to Khaybar

and reached it at night. He used to not attack them when night fell, until morning came. So, if he heard the call to prayer, he would stop, and **if they did not pray, he would attack them at daybreak.**

(976) From Ibn Abbas (may Allah be pleased with them both), who said: When Ali (may Allah be pleased with him) was martyred and the people pledged allegiance to his son al-Hasan (may Allah be pleased with him), Ziyad came to Ibn Abbas and said: “Do you want to establish your authority?” Ibn Abbas said: “Yes.” He said: “Send to so-and-so, and so-and-so, and behead them.” Ibn Abbas said to him: **“Did they pray at dawn today?” He said: “Yes.” He said: “Then they cannot be harmed, for they are under the protection of Allah Almighty.”** When Ibn Abbas (may Allah be pleased with them both) learned what Ziyad had done later on, he said: “I think he just pointed out his opinion to us.” «Al-Salah by Al-Marwazi | Chapter: Mentioning the prohibition of killing praying people»

Al-Marwazi narrated: 1046. From Khalid bin Al-Harith Al-Hujaimi, who said: I heard Ubaydullah asking about a Jew who led a people in prayer while they were unaware, and **he viewed him as a Muslim because he led them in prayer, so if he refuses [Islam] he is asked to repent, and he cited as evidence the saying of the Prophet (ﷺ): “Whoever prays our prayers ....”** He was asked about him leading them in prayer if he is in a state of impurity or not purified, **and he saw that their prayers are valid.** «Al-Salah by Al-Marwazi – Published by Maktabat Al-Dar»

Abu Bakr bin Abi Shaibah said (11863): Marwan bin Muawiyah narrated to us from Az-Zubraqan Al-Sarraj, who said: Abu Wa'il prayed for a woman who died, so I said to him: “She is a reprobate.” He said: **“The Prophet (ﷺ) prayed for anyone who prayed towards the qiblah.”**

(11864) Abu Khalid Al-Ahmar narrated to us from Uthman Al-Aswad from Ata, who said: **Pray upon anyone who prayed towards the qiblah.**

(11865) Abdullah bin Idris narrated to us from Hisham from Ibn Sirin, who said: **I do not know of any of the scholars among the Companions or the Successors who refrained from praying upon anyone who prayed towards the qiblah because of sin.** «Musannaf Ibn Abi Shaibah»

Abu Bakr bin Abi Shaibah said (11870): Jarir narrated to us from Al-Ala' from Khaythamah, who said: **If he prayed once, he should be prayed upon.**

(11873) Abdur-Rahman bin Mahdi narrated to us from Sahl Al-Sarraj, who said: I heard Muhammad bin Sirin being asked about some people **who came with captives and ordered them to pray, so they prayed,** and if they did not order them, they would not pray, and a man from them died, so he said: “Is it

clear to you that he is one of the people of Hell?” They said: “No, it is not clear to us.” He said: **“Wash him, shroud him, anoint him with perfume, and pray upon him.”**

(11874) Ismail bin Ulaiya narrated to us from Muhammad bin Ziyad from Abdullah An-Nasri, who said: A man said in the presence of Ash-Sha’bi: “I bring in slaves and some of them die, so should I pray upon them?” He said: **“If he prayed, pray upon him, and if he did not pray, do not pray for him.”** «Musannaf Ibn Abi Shaibah | About the unbeliever and the captive who recites the tashahhud once»

(50) Abu Bakr Al-Khalal said: Ubaydullah bin Hanbal informed me, saying: My father told me, saying: My uncle said about the captives who are taken captive from the enemy, if they die, he said: **If he prayed and was known to be a Muslim, he should be prayed upon and buried with the Muslims, and if he did not convert to Islam and pray, he should not be prayed upon.** «Ahkam Ahl Al-Milal wa Ar-Ridda by Abu Bakr Al-Khalal | Chapter: A young boy is taken prisoner with one of his parents»

(88) Abu Bakr Al-Khalal said:.. Abdullah bin Hanbal informed me, saying: My father told me, saying: Ibrahim bin Nasr told us, saying: Al-Ashja’l told us, saying: Sufyan said, about a boy who had not reached puberty and converted to Islam, he said: If he dies, he should be prayed upon, and his inheritance goes to the polytheists, but if he grows up, he is forced to comply with Islam. Hanbal said: I asked my uncle about that, and he said: The polytheists do not inherit him, his wealth is for the Muslims if he converts to Islam, and when he grows up he is forced to comply with Islam **if he has prayed, and he is prevented from associating partners with Allah if he has converted to Islam and prayed.** «Ahkam Ahl Al-Milal wa Ar-Ridda by Abu Bakr Al-Khalal | Chapter: Boys who convert to Islam away from their parents»

Abu Bakr Al-Khalal said: (956) Abu Yahya Zakariyya bin Yahya An-Naqid informed me, saying: Abu Talib narrated to us that he asked Abu Abdullah about a man who was seen praying in the land of the enemy, should he be killed? He said: No, **the Prophet (ﷺ) said: “I was forbidden to kill those who pray.” He said: This causes unease in the Murji’ah, because he prayed and did not say: There is no God but Allah, so this causes unease in them.** «As-Sunnah by Abu Bakr Al-Khalal | Mentioning the beginning of faith and how it was»

It has come in «Al-Mudawwanah of Imam Malik | Intercourse with a captive and waiting for her period (626/2)» I (Ibn al-Qassim) said: How does she convert to Islam (the nubile girl) so that when she responds to it, it becomes permissible to have intercourse with her and pray upon her? He said: Malik said: **If she testifies that there is no God but Allah, and that Muhammad is His slave and Messenger, or prays, she has responded or responded with something that shows that she has entered Islam.**

Imam Ishaq bin Rahwayh said: **They have made prayer, among the other ordinances, like declaring faith for someone whose declaration is known**, because they all said: If someone who was known to be an unbeliever is seen praying at its time until he has prayed several prayers and then dies, and they do not know of him any declaration with his tongue that he is judged according to the ruling of faith, and they did not judge him for fasting Ramadan, or for paying zakat, or for performing the rituals of Hajj in the same way. «Al-Salah by Al-Marwazi (995) – Published by Maktabat Ad-Dar»

One of the proofs of Islam by performing prayer; is what was previously stated in the mention of Islam by the call to prayer:

Ibn Rajab said, mentioning the benefits of these hadiths: And one of them, which is the purpose of this chapter, is that the Messenger of Allah ﷺ used to make the call to prayer a difference between the abode of disbelief and the abode of Islam, so if he heard a caller to pray for the abode, like in that of the abodes of Islam, he would refrain from their blood and their wealth, and if he did not hear the call to prayer, he would raid them after sunrise. **This is evidence that the establishment of prayer necessitates the ruling of Islam, for the call to prayer (adhan) is indeed a call to prayer, so if it is was obligatory to rule Islam on, then prayer, which is the greatest purpose, is more deserving, and it cannot be said: Rather, they were ruled as Muslims because of the call to prayer, because it includes the mention of the two testimonies. Because prayer also includes that**, so when we see someone who in the apparent prays, especially in an abode of war, or an abode that is not known to be an abode of Islam; We ruled that he was a Muslim for that reason, and this is the saying of many scholars, and this is the apparent approach of Ahmad...

...Then al-Harbi narrated from the path of Ismail bin Abi Khalid, from Qais bin Abi Haazim, who said: The Messenger of Allah ﷺ sent for some people from Khath'am, so they hid with prostration, so a man was killed from them, so the Prophet ﷺ gave them half of the blood money. Al-Harbi said: No, they did not acknowledge Islam, but they only prostrated, and they may have prostrated and not submitted, so he gave them half of the blood money. I said (meaning Ibn Rajab): This is a suspended hadith. And those who say: A disbeliever becomes a Muslim by praying, his prayer to them is like him acknowledging Islam. «Fath al-Bari (232-236/5)»

**Scholars differed on the prayer and call to prayer of a non-Muslim out of fear or not in a place of tranquility. Some scholars did not impose the rulings of Islam on him and saw that those who prayed behind him should repeat the prayer:**

Muhammad ibn Nasr al-Marwazi said: Abu al-Walid narrated to us that al-Walid said: I asked Abu Amr: A Christian accompanied Muslims on a journey, seeming as a Muslim in appearance. When the time for prayer came, he prayed with them, then he said: I feared for my life and property. He said: He will not be killed. I said to Abu Amr: For when the time for prayer came, he called to prayer, made the iqama (pronunciation), and led them in prayer, and he recited and observed the Sunnah of prayer? He did not

see killing him for fear of himself, and they redo their prayer. He said: I asked Malik ibn Anas about that, and he did not see killing him, and he said: They repeat their prayer. I asked Sa'eed bin Abdul-Aziz about that? He said: His call to prayer, his iqama, and his prayer with them are Islam from him, and so he is to be asked to repent. If he repents (good), otherwise he will be killed. I said: What about their prayer with him? He said: Their prayer is done. Al-Walid said: I asked Al-Layth bin Saad, and he said: The same. «Tadheem Qadr al-Salah by Al-Marwazi (1047) – Dar Al-Dar Library Edition»

Harb al-Kirmani said: Chapter: One who prayed behind the Dhimmi.

Ahmed was asked: A man prayed behind a Dhimmi and he did not know? He said: He repeats the prayer.

And I heard Ahmad another time asked about a man who prayed behind a Dhimmi? He said: He repeats the prayer.

And Ishaq was asked about a Jew who led a people for a month and they did not know? He said: The Jew is disciplined, and they repeat the prayer. It was said: And he is not required to become Muslim? He said: No. It was said: If he called to prayer and said in his call: I bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah? He said: He will not be required to do so, except with belief.

(1117) Mahmoud bin Khalid Al-Dimashqi narrated to us that Umar bin Abd Al-Wahid said: I heard Al-Awza'i say about a Christian who traveled with Muslims and led them, then they knew about that later; He said: They repeat the prayer and he is punished. It was said: What if it is a Muslim woman? He said: Their prayer is done.

(1118) Ahmad bin Muhammad narrated to us that Abu Al-Nu'man said: Khalid bin Al-Harith said: I heard Ubayd Allah bin Al-Hasan asked about a Jew who prayed with a people and they did not sense it? So a Muslim saw him praying with them. [He said:] If he refuses (to comply with Islam), he is asked to repent, and he cited in this the saying: Whoever prays our prayer. And he was asked about him praying with them while he was in a state of Janabah or not in a state of ablution? He saw that their prayer has passed, and he cited the saying of Umar, may Allah be pleased with him. «Masa'il of Harb al-Kirmani, the Book of Purification and Prayer»

Imam al-Shafi'i said: If a kaafir man leads a group of Muslims and they do not know his disbelief, or if they know that their prayer will not be sufficient for them and his prayer will not be Islam for him if he did not pronounce [his] Islam before the prayer, and the kaafir will be punished and whoever prayed behind him did wrong while knowing that he was a kaafir. If a stranger man prayed with a people, then they doubted his prayer and did not know whether he was a kaafir or a Muslim, they would not have to repeat it until they know that he is a kaafir; Because it appears that his prayer is the prayer of Muslims, and this doesn't happen except from a Muslim. And he who led, his disbelief became known, is not like a Muslim who did not know that he was ritually impure; Because the kaafir is not an imam in any situation, and the believer is an imam in all situations, except that he is not allowed to pray except in a

state of ablution. Likewise, if a man was a Muslim, then he became an apostate, then he led the prayer while he was an apostate, those who are behind him would not accept his prayer until he shows repentance by speaking before his imamate of them. If he shows repentance by speaking before his Imamate of them, their prayer with him will be sufficient for them. If he had two situations, a situation in which he was an apostate and a situation in which he was a Muslim, and he led them in prayer and they did not know in which of the two situations he led them, I would prefer them to repeat it and that is not obligatory on them until they know that he led them as an apostate. If a kaafir becomes Muslim, then he leads a people in prayer, then he denies that he has become Muslim, then whoever followed him after his Islam and before his denial, his prayer is permissible. Whoever followed him after denying that he became Muslim, his prayer will not be accepted until He renews his Islam, then leads them after that. «Al-Umm by Al-Shafi'i | Imamate of the kafir (195/1)»

Yahya bin Muhammad bin Hubayrah (d. 560 AH) said: However, Al-Shafi'i excepted the abode of war, saying: If he prays in it, it then he is judged to be upon Islam. Malik said: If he prays in travel where he fears for his life, his Islam is not correct. If his prayer is in a state of tranquility, then he is judged to be upon Islam. Ahmad said: If he prays, then he is judged to be upon Islam, whether he prays in a group or alone in a mosque or otherwise in Dar al-Islam or elsewhere. «Ikhtilaf al-A'imma al-Ulama (146/1) – Edition of Dar Al-Kutub Al-Ilmiyyah»

**And the Islam of the kafir does not occur with every ritual, except what was from it a manifestation of Islam from what the Book, the Sunnah has indicated and the salaf have agreed upon:**

Abu Bakr Al-Khalal said: (842) Ahmed bin Muhammad bin Hazim Al-Tayalisi and Muqatil informed us, they said: Ishaq bin Mansur narrated to us: I said to Ishaq bin Rahwayh: A man from the people of Dhimmah came and said: Show me Islam.

He said: The Sunnah in that is to present it to him, in which he says: I bear witness that there is no God but Allah, and I bear witness that Muhammad is the Messenger of Allah, and I acknowledge what came from Allah, and I am disassociated from every religion other than the religion of Islam.

So, this is the complete presentation that scholars unanimously agreed to accept, and they made it an entry into Islam and a disassociation from polytheism. **If the presenter confines the polytheist to Islam with the testimony that there is no God but Allah and that Muhammad is the Messenger of Allah, this is an entrance to Islam. If that was based on the meaning of entering Islam,** as the Prophet said ﷺ, when he entered the Jewish school, he presented Islam to the Jew, saying this, and when he said it & The Jew died, the Prophet said ﷺ: Pray upon your companion.

We have taken precautions that whoever invites a dhimmi [a non-Muslim living in a Muslim land] to convert to Islam should present to him the four qualities, so that there would be no disagreement among the scholars about it. Abu Abdullah said: “The Prophet (ﷺ) would say to his uncle Abu Talib: ‘I call on you to utter a phrase: to bear witness that there is no God except Allah and that I am the Messenger of Allah.’” The Prophet (ﷺ) said to the young Jewish boy: “Young man, say: ‘There is no God except Allah and that I am the Messenger of Allah.’” Abu Abdullah was strongly disapproving of Abu Hanifa’s statement. «Ahkam Ahl al-Milal wa’l Rida by Abu Bakr al-Khalal | Chapter: Disapproval of Whoever Contradicts This»

Imam Ishaq bin Rahwayh said: “They have designated prayer, among other obligations, as an admission of faith like the acknowledgement of the one whose acknowledgement of faith is known, since they all said: Whoever is known to have been an unbeliever, then they see him praying his prayers on time, praying several prayers, then he passes away and they have no idea whether he verbally admitted faith, declaring him to be ruled as having faith. **However, they did not rule that way regarding the fasting of Ramadan, giving charity, or performing hajj.**” «Al-Salah by al-Marwazi (995) – Published by Maktabat al-Dar»

I said: This is the consensus of scholars, that a non-Muslim is not deemed to be a Muslim just because he gave zakah, fasted, or performed the rituals of hajj. After all, the polytheists used to perform hajj in the time of the Prophet (ﷺ) until the Prophet (ﷺ) forbade them from doing so, saying: “No polytheist should perform hajj after this year” as stated in “Saheeh”. As for charity, they give charity as well.

As for the peace greeting in Allah’s statement: {And do not say to one who gives you peace, “You are not a believer”} (An-Nisa 4:94), it refers to general submission and acceptance, not just saying the greeting of peace as we have mentioned in interpreting the verse and explaining its context of revelation. We have also made it clear that Allah’s statement: {You are not a believer} is an oath (ayman) as per the interpretation of Ibn Abbas. It was also read with a fathah on the letter “meem” by Abu Ja’far al-Madani. Therefore, we cannot say that just saying the greeting of peace means professing faith, because the polytheists used to say the greeting of peace to the Prophet (ﷺ), and the Prophet (ﷺ) would say it back to them. However, that did not mean that they professed faith. Al-Bukhari reported in “Saheeh”: (6258) On the authority of Anas bin Malik (may Allah be pleased with him), who said: The Prophet (ﷺ) said: “When the People of the Book say the greeting of peace to you, say: ‘And upon you.’” «Sahih al-Bukhari | How to Respond to the Greeting of Peace from Non-Muslims»

Abd al-Razzaq al-San’ani narrated in “Musannaf” with an authentic mursal chain of narration: (9845) Al-Thawri narrated to us from Uthman bin Abdullah bin Muhab, from Abu Burdah, who said: A mushrik wrote to the Prophet (ﷺ) and at the end of the letter, he said the greeting of peace to him. The Prophet (ﷺ) ordered that the greeting of peace be returned to him. «Musannaf Abd al-Razzaq al-San’ani | Writing to the mushrikeen»



As such, they did not rule that they are Muslims just because they said the greeting of peace.

As for the marks of Muslims, like circumcision, hair dyeing, and the Islamic dress, they do not indicate Islam on an absolute basis. Rather, they are signs that help in making specific rulings, such as prayer and burial. Scholars use them to determine the status of the dead, not the living whose status can be easily known through speech. Furthermore, they are used in situations where there is doubt about whether a deceased person was a Muslim or a non-Muslim, but not for someone whose disbelief is legally established through his own admission or the testimony of just witnesses. These signs are used to determine the status of a person when they are specific to Muslims. Therefore, they are investigated when Muslims cannot be distinguished from non-Muslims, like the Christians, not when Muslims cannot be distinguished from apostates, who share the same signs. This is clear for those who read widely on this issue. Scholars have different opinions on whether these signs should be used as evidence or not, and this is an important point. Ibn Abi Zayd al-Qayrawani (d. 386 AH) said: Regarding the funeral prayer for a neglected minor, **an unknown adult, in a country with both Muslims and Christians...**

And from the book of Ibn Habib, he said regarding a neglected deceased person or a neglected missing person who died as a young child, that funeral prayer should be performed for him even if he was found in a church and even if he was dressed in Christian clothing, if he was from the society & community of the Muslims. **As for an unknown deceased adult or a foreigner who visited a country and it is not known whether he was a Muslim or not, funeral prayer should not be performed for him. However, if he is circumcised and dressed in Muslim clothing, funeral prayer should be performed for him once it is known that he was a Muslim, if he is in a place with both Muslims and Christians;** because they might get circumcised and wear Muslim clothing if they mix with Muslims. The difference between a child and an adult is that a neglected child will be forced to abide by Islam when he grows up, even if he was found by a Christian. He would not be left as he is. **As for an unknown adult, he would not be forced to abide by Islam, so funeral prayer should not be performed upon him unless it is certain (i.e. that he was a Muslim). However, he should be buried in the earth. He should not be buried facing our qiblah or any other qiblah. He should not be buried in anyone's cemetery.** This is what Mutaraf and Ibn al-Majishun told me. «Al-Nawadir wa al-Ziyadat (608-609/1)»

Abd al-Malik bin al-Hasan narrated from Ibn Wahb **regarding a person found in an uninhabited area, and it is not known whether he is a Muslim or a Christian: If he is circumcised, he should be washed, shrouded, and funeral prayer should be held for him. If he is not circumcised, he should be buried.** Ibn Kinanah said regarding people whose bodies were washed ashore: If it is known that they are Muslims, they should be buried. In the Book of Ibn Suhnoon: **The signs should be examined to determine the status of the person.** If the signs are unclear, then if the majority of people who travel in that part of the sea are Muslims, funeral prayer should be held for them with the intention of praying upon Muslims. However, if most of the ships in that sea belong to non-Muslims, then funeral prayer should not be held

for them. «Al-Nawadir wa al-Ziyadat | Regarding the Funeral Prayer for a Neglected Minor, an Unknown Adult, in a Country with Both Muslims and Christians (610-609/1)»

Ibn Abi Zayd al-Qayrawani said: From the collection, Ashab said, **regarding a man who died and it is not known whether he was a Muslim or a non-Muslim: He should not be washed or prayed upon**, unless he was dressed in Islamic garb, then funeral prayer should be performed for him with the intention of praying upon him if he was a Muslim. «Al-Nawadir wa al-Ziyadat | Regarding the Funeral Prayer for a Neglected Minor, an Unknown Adult, in a Country with Both Muslims and Christians (610/1)»

Abu Bakr al-Khalal said: Chapter: Muslims and Christians who drowned, and they are not distinguishable from one another:

(615) Mansur bin al-Waleed narrated to me, saying: Ali bin Saeed narrated to us that he heard Abu Abdullah, and a man asked him about a man who was found dead in the land of the enemy, and his head was cut off. It is not known whether he was from the Muslims or the enemy. He said: **He should be identified by his circumcision and his clothing. A man said: What if it is not known? He said: Funeral prayer should not be performed for him.** «Ahkam Ahl al-Millal wa'l Rida by Abu Bakr al-Khalal»

Imam al-Shafi'i specified that if a Muslim kills another Muslim in a war zone and the latter appears to be a Muslim, then there is no blood money on the killer, and he must pay the blood money as if he killed a Muslim who clearly appeared to be a polytheist.

Imam al-Shafi'i said, "When a Muslim enters a war zone and kills another Muslim, he must free a believing neck and there is no blood money. This is if he kills him without knowing for certain that he is a Muslim. The same applies if he raids and kills whoever he meets or meets someone who appears to be a polytheist in their land and kills him, and also if he kills him in one of their battalions or on one of their roads where they are usually found. All of this is an intended error in which the term 'error' is appropriate, because it was an error; he did not intentionally kill him knowing that he was a Muslim, even though the killing itself was intentional." Similarly, if he kills him while he is a captive, imprisoned, or asleep, **or if his appearance does not resemble that of a polytheist but rather resembles that of a Muslim** because a polytheist may appear as a Muslim and a Muslim may appear as a polytheist in polytheist lands, and this was his statement. «Al-Umm by Al-Shafi'i | Killing a Muslim in a War Zone»

**This is evidence that jurists do not rely on these signs when dealing with someone known to be a disbeliever, let alone those who are apostates claiming to be Muslims. Nothing is accepted from them except their renunciation of what they are upon, as will be stated later. No one should seek circumcision, dyeing of the hair, or other signs of Islam from them except a fool who does not realize that he does not know. Allah is the Source of strength. In conclusion, the apparent characteristic of**

**Islam is the manifestation of monotheism and the apparent rituals of Islam. Whoever testifies that there is no God but Allah or claims to be a Muslim is a Muslim unless he manifests something that contradicts Islam. If he manifests something that contradicts Islam and blatant disbelief, then claiming to be a Muslim will not benefit him until he renounces his beliefs by consensus of the Muslims. There are many narrations regarding the characteristics of an apostate who claims to be a Muslim:**

Allah, the Most High, said: {They swear by Allah that they never said anything 'blasphemous', while they did in fact utter a blasphemy, lost faith after accepting Islam, and plotted what they could not carry out. It is only through resentment that they pay Allah and His Messenger back for enriching them out of His bounty! If they repent, it will be better for them. But if they turn away, Allah will torment them with a painful punishment in this world and the Hereafter, and they will have no one on earth to protect or help them.} [At-Tawbah: 74]

Ibn Abi Hatim narrated in his "Tafsir": (10633) on the authority of Hisham ibn 'Urwah, from his father, about the verse, {So if they repent, it is better for them} [At-Tawbah: 74], saying that Julas ibn Suwayd al-Ansari was present, and he said, "By Allah! O Messenger of Allah, 'Umayr ibn Sa'd told the truth." He was referring to what he had reported to the Messenger of Allah (ﷺ) from his words: "If indeed what Muhammad is saying [is true], then he is eviler than a donkey." He did not swear an oath that he had not said it, so he said "Yes, I did say it, O Messenger of Allah, and Allah has offered me repentance, **so I repent to Allah and seek His forgiveness for my words.**" The Messenger of Allah (ﷺ) said to 'Umayr, "Your ears were faithful to you, and your Lord was ever so truthful to you." «Tafsir Ibn Abi Hatim»

**I say: The point is that the repentance of Julas ibn Suwayd was to renounce what he was upon until Allah and His Messenger (ﷺ) declared him truthful in that.**

Al-Bukhari narrated in his "Sahih": (6441) on the authority of Abu Hurayrah, who said: "When the Prophet (ﷺ) died and Abu Bakr was appointed as caliph, some of the Arabs became disbelievers. 'Umar said, "O Abu Bakr, how can you fight the people when the Messenger of Allah (ﷺ) said, 'I have been commanded to fight the people until they say, "There is no God but Allah," and whoever says, "There is no God but Allah," has protected his wealth and his life from me except for his rightful due, and his reckoning is with Allah'?" Abu Bakr said, **"By Allah, I will fight whoever differentiates between prayer and zakat, for zakat is the right of wealth. By Allah, if they withheld from me a young she-goat that they used to give to the Messenger of Allah (ﷺ), I would fight them for withholding it."** 'Umar said, "By Allah, nothing else remained except that I saw that Allah had expanded Abu Bakr's chest for fighting, so I realized that it was the truth." «Sahih al-Bukhari | Chapter: Killing Those Who Refuse to Accept the Obligatory Duties and What is Ascribed to Apostasy»

An-Nasa'i narrated in his "Sunan" (3417) that Muhammad ibn Bashshar said: Amr ibn 'Asim narrated to us, and 'Imran Abu al-'Awwam narrated to us, and Ma'mar narrated to us from Az-Zuhri from Anas ibn

Malik, who said: "When the Messenger of Allah (ﷺ) died, the Arabs apostatized. 'Umar said: "O Abu Bakr, how can you fight the Arabs?" **Abu Bakr said: "The Messenger of Allah (ﷺ) only said, 'I have been commanded to fight the people until they say, "There is no God but Allah, and that I am the Messenger of Allah," and they establish prayer and pay zakah. By Allah, if they withheld from me a young she-goat from what they used to give to the Messenger of Allah (ﷺ), I would fight them for it."** 'Umar said: "When I saw Abu Bakr's opinion had been expanded, I knew that it was the truth." «Sunan al-Kubra li-an-Nasa'I | Prohibition of Bloodshed»

Ibn Abi 'Umar al-Adani said: (1) 'Abdullah ibn Wahb al-Misri narrated to us from Usamah ibn Zayd, who said: Ibn Shihab narrated to me from Hanzalah ibn 'Ali al-Aslami, who said: Abu Bakr As-Siddiq sent Khalid ibn al-Walid and **ordered him to fight the people on five matters. Whoever left out one of them, he would fight him for it just as he would fight him for the five: testifying that there is no God but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakat, fasting the month of Ramadan, and performing the pilgrimage to the House.** «Al-Iman by Ibn Abi 'Umar al-Adani | Chapter: Fighting for Every Pillar of Islam»

Ibn Abi 'Umar al-Adani said: (21) Sufyan ibn 'Uyaynah narrated to us, saying: Abu Hamza al-Thumali narrated to us, saying: 'Abdullah ibn Al-Ahtum entered upon 'Umar ibn 'Abd al-'Aziz and said: "O Commander of the Faithful, do you like me to praise you?" He said: "No." He said: "Do you like me to admonish you?" He said: "Yes." So, he praised and glorified Allah, and then said: "... Then Abu Bakr stood after him, followed his Sunnah, called to his way, and followed his command. When the Arabs apostatized against him, or whoever of them apostatized, they were keen to establish prayer but not to give zakah. **He refused to accept from them anything other than what the Messenger of Allah (ﷺ) used to accept from them during his lifetime.** Thus, the swords were unsheathed and the fires were lit in its intensity. So, the people of falsehood were inflicted with disaster from the people of truth, so the cutting of their limbs & the earth's drinking of their blood did not seize **until they entered that which they exited and established that which they were fleeing.** Then Allah took him to Him while he was following the path of his Prophet. May Allah have mercy on him and forgive him." «Al-Iman li al-Adani | Chapter: Obligatory Duties of Islam and Its Arrows»

I said: The consensus came in agreement with the Sunnah in fighting people for five reasons. Those who refused to pay the apparent Zakah, the Prophet's companions fought them in a decisive battle until they paid their dues to the Imam. They did not accept the mere claim of affiliation with Islam from the apostates. It is incorrect to say that the companions fought those who refused to pay the Zakah in a decisive battle over the mere refusal to pay dues because it is confirmed that Abu Bakr (may Allah be pleased with him) made peace with the apostates on the condition that they testify that those killed among them will be in the Hellfire until the companions agreed on that. This is a confirmed report and the most authentic of what was narrated regarding the testimony for the ten who were given glad tidings:

Ibn Abi Shaybah narrated in his Musannaf (32041) on the authority of Tariq ibn Shihab who said: A delegation from the Asad and Ghatafan tribes of Buzakhah came to Abu Bakr asking him for peace. **Abu Bakr gave them the choice between an all-out war or a humiliating peace.** They said: We know about an expelling war, but what is a humiliating peace? Abu Bakr said: You handover the weapons and steeds, and leave some people following the camels' tails until Allah shows His Prophet's successor and the Muslims something with which He excuses you and to pay the blood-money for our dead but we will not pay blood-money for yours. **And [to attest] that our dead will be in Paradise and yours in the Hellfire.** You must return what you have taken from us, and we will keep what we have looted from you. Then Umar said: You have made a good decision and we will agree with you. As for the handing over of weapons and steeds, that is a good idea. As for leaving some people following the camels' tails until Allah shows His Prophet's successor and the Muslims something with which He excuses them, that is also a good idea. As for allowing us to keep what we have looted from them and them returning what they have taken from us, that is a good idea. **As for their dead being in Hellfire and ours in Paradise, that is a good idea.** And as for not paying blood-money for their dead, that is also a good idea. As for them paying blood-money for our dead, our dead were killed in the cause of Allah, so there is no blood money for them. **Then people followed suit upon that.** «Musannaf Ibn Abi Shaybah | What they said about a man who converts to Islam then reverts to disbelief, and what should be done with him»

Ibn Abi Shaybah narrated in his Musannaf: (36356) on the authority of Ubayd Allah ibn Abdullah ibn Utba who said: When those who apostatized during Abu Bakr's era apostatized, Abu Bakr wanted to fight them. Umar said: Would you fight them while you heard the Messenger of Allah (ﷺ) say: Anyone who testifies that there is no God but Allah and that Muhammad is the Messenger of Allah, his wealth and blood are sacred except in case of his due right, and his reckoning is with Allah. Abu Bakr said: Will I not fight those who distinguish between prayer and Zakah? **By Allah! I will fight those who distinguish between them until they combine them.** Umar said: So, we fought with him and by Allah, he was guided. When he defeated some of them, **he said: Choose between two options: either an expelling war or a humiliating peace. They said: We know about an expelling war, but what is a humiliating peace? He said: You testify that our dead are in Paradise and that your dead are in Hellfire. And so they did.** «Musannaf Ibn Abi Shaybah | What was narrated about the Caliphate of Abu Bakr and his policy towards apostasy»

Abu Bakr Al-Khalal said: (475) Abu Bakr Al-Marwazi narrated to us that he heard Abu Abdullah say: Our argument for testifying that the ten are in Paradise is the hadith of Tariq ibn Shihab. The hadith of Tariq ibn Shihab was recited to him, and Muhammad ibn Ja'far recited it to him. He said: Shu'ba narrated to us from Qays ibn Muslim from Tariq ibn Shihab who said: **"When Abu Bakr made peace with the apostates, he said: Did he make peace with them on the condition of an expelling war or a humiliating peace? He said: That they testify that our dead are in Paradise and that their dead are in the Hellfire."** Then he mentioned the hadith. «Al-Sunnah by Abu Bakr Al-Khalal | Testifying that the ten are in Paradise»

Imam Ahmad said: As for Tariq ibn Shihab, he says, on the authority of Abu Bakr: **He told them: You testify that our dead are in Paradise and your dead are in Hellfire, and Abu Bakr did was not satisfied until they testified. This is the most certain and authentic of what was narrated regarding the testimony.** «Al-Sunnah by Abu Bakr Al-Khalal | Testifying that the ten are in Paradise (481)»

Abu Bakr Al-Ajurri said: When the Prophet (ﷺ) died, the people of Al-Yamamah refused to pay the Zakah. They said: We will pray and fast, but we will not pay Zakah on our wealth. Abu Bakr Al-Siddiq (may Allah be pleased with him) fought them along with all the companions until he killed them, took them captive, and said: **You must testify that your dead are in the Hellfire and our dead are in Paradise.** «Al-Arba'een Hadith by Abu Bakr Al-Ajurri | Islam is based on five pillars (p. 81)»

I said: In this hadith, the companions stipulated that the repentance of the apostates be accepted that they must renounce their religion, and they did not accept their mere affiliation. Their testimony that those of them who were killed are in the Hellfire is undoubtedly a comprehensive measure that includes declaring them disbelievers and renouncing their religion.

Muslim narrated in his Sahih (8) on the authority of Yahya ibn Ya'mar who said: The first person to speak about Qadar in Basra was Ma'bad Al-Juhani. So, I and Humayd ibn Abd Al-Rahman Al-Himyari set out, as pilgrims or Umrah performers, and said: If we meet any of the companions of the Messenger of Allah (ﷺ), we will ask him about what these people say about Qadar. So, Allah guided us to Abdullah ibn Umar ibn Al-Khattab entering the mosque. I and my companion flanked him, one of us on his right and the other on his left. I thought that my companion would leave the talking to me, so I said: Abu Abd Al-Rahman, some people have appeared among us who recite the Quran, seek knowledge, and he mentioned some of their characteristics, and they claim that there is no Qadar and that the matter is random. He said: If you meet them, tell them that I disavow them and that they disavow me. And by what Abdullah ibn Umar swears by, if one of them had a mountain of gold equal to the size of Uhud and spent it, **Allah would not accept it from him until he believes in Qadar.** «Sahih Muslim»

Abu Bakr Al-Faryabi said: (280) Ubayd Allah ibn Mu'adh narrated to us, my father narrated to us, Muhammad ibn Amr Al-Laithi narrated to us, and Al-Zuhri narrated to them, saying: Umar ibn Abd Al-Aziz summoned Ghaylan and said: Ghaylan, I have been informed that you speak about Qadar. He said: Commander of the Faithful, they lie about me. He said: Ghaylan, recite the beginning of Surah Ya Sin. So, he recited: {Ya Sin. By the wise Quran.} until he reached His saying: {Indeed, We have placed shackles on their necks, and they are up to the chins, so their heads are raised. And We have placed before them a barrier and behind them a barrier and covered them, so they do not see. And it is all the same for them whether you warn them or do not warn them – they will not believe.} [Ya Sin: 1-10]. Ghaylan said: Commander of the Faithful, by Allah, it is as if I had never read it before today. **I testify, Commander of the Faithful, that I repent of what I used to say about Qadar.** Umar said: O Allah, if he is truthful, then make him steadfast, and if he is lying, then make him a sign for the believers. «Al-Qadar by Abu Bakr Al-Faryabi – Edition of Adwa' Al-Salaf»

Abd Al-Rahman ibn Al-Qasim said: Malik was asked about the Qadariyyah: How should they be asked to repent? He said: **They should be told to abandon what they are on, and if they do, otherwise they will be killed.** «Al-Tamhid (155:10) – Moroccan Edition»

I said: The point is that the Salaf made the repentance of the Qadariyyah contingent on abandoning what they are on and believing in Qadar, both its good and its evil. Likewise, asking all other apostates among the people of the Qiblah to repent by entering the door from which they exited.

‘Abd al-Razzaq al-San’ani narrated in his Musannaf: (18696) from Thawri, from Dawud, from al-Shu’bi, from Anas (may Allah be pleased with him) who said: Abu Musa sent me to Umar (may Allah be pleased with him) to inform him about the conquest of Tustar. Umar asked me about the six men from the Banu Bakr bin Wa’il who had apostatized from Islam and joined the polytheists. He said: “What did the men from Bakr bin Wa’il do?” I started to talk about something else to distract him from them, but he repeated: “What did the men from Bakr bin Wa’il do?” I replied: “O Commander of the Faithful! They are a people who have apostatized from Islam and joined the polytheists. The only way for them is execution.” Umar said: “I would rather capture them in peace than have all the gold and silver under the sun.” I asked: “O Commander of the Faithful! What would you have done with them if you had captured them?” He replied: **“I would have offered them the option of entering through the door from which they exited.** If they did, I would accept their repentance, otherwise, I would imprison them.” «Musannaf ‘Abd al-Razzaq al-San’ani | Chapter on Disbelief after Faith»

I said: This narration has a sound and connected chain of transmission. Ibn Abi Shaybah narrated it in his Musannaf from ‘Abd al-Rahman bin Sulayman from Dawud bin Abi Hind. Imam Ahmad used it as evidence for giving the apostate three days to repent, as will be mentioned later. The point here is that the Islam of the apostate who claims to be a Muslim is different from the Islam of other disbelievers. Apostates cannot be considered Muslims solely based on their claim; they must renounce their apostasy and enter through the door from which they exited.

Al-Darimi narrated in his Sunan: (92) from Khalid bin Ma’dan who said: ‘Abdullah bin al-Ahtam entered upon ‘Umar bin ‘Abd al-‘Aziz with the general public. ‘Umar was unexpectedly seated in front of him, speaking. He praised and glorified Allah, then said: “...Then Abu Bakr succeeded him, following his path and adopting his approach. The Arabs -or whoever among them did so- apostatized. He refused to accept after the Messenger of Allah (ﷺ), except for that which was acceptable (prior). Thus, he drew the swords from their scabbards, lit the fires in their tents, then fought the people of falsehood with the people of truth. He did not stop cutting them down and spilling their blood on the ground **until he brought them back to what they had left and made them abide by what they had abandoned.**” «Sunan al-Darimi | Chapter on the Death of the Prophet (ﷺ)»

Abu Bakr al-Khallal narrated: (1284) from Hanbal that he asked Imam Ahmad: “Do you consider the women and men of the apostates to be captives?” He replied: “If they break the covenant, return to disbelief, and fight the Muslims, they should be fought after being called to Islam. **If they respond and enter through the door from which they exited (Islam), they will not be taken captive, but if they refuse, then they will be killed and taken captive.**” «Ahkam Ahl al-Milal wal-Ridda by Abu Bakr al-Khallal | Chapter on Apostasy in the Land of War and Subsequent Marriage, then the Emergence of Muslims over Them»

Salih bin Imam Ahmad said: My father said: The apostate is given three days to repent based on the hadith of Umar, “Why didn’t you let him enter a house?” and the hadith of Ibn Mas’ud, who called for repentance and then killed; and the hadith of Anas, who narrated from Umar, **“Bringing them back to the door from which they exited is more beloved to me than such and such.”** «Masail Ahmad bin Hanbal narrated by his son Salih (473-474/2) – Dar al-‘Alamiyyah edition»

Abu Bakr ibn Abi Shaybah said: (33401) Narrated to us by ‘Abdullah bin Idris, from Ash’ath, from Ibn Sirin, who said: ‘Alqamah bin ‘Ulathah apostatized, so Abu Bakr sent for his wife and children. She said: **“If ‘Alqamah disbelieved, I did not disbelieve, nor did my children.”** He mentioned this to al-Shu’bi, who said: **“This is what he did to them,” meaning the people of apostasy.** «Musannaf Ibn Abi Shaybah | What they said about a man who converts to Islam and then apostatizes»

**I said: The point is that the Companions (may Allah be pleased with them) used to call the people of apostasy to repent by asking them to enter through the door from which they exited, just as they called the family of ‘Alqamah bin ‘Ulathah to repent. They demonstrated their innocence and declared disbelief in him, thus affirming the validity of their Islam, not merely based on their claim.**

This narration is not weakened by the fact that it was narrated by Ibn Sirin because the scholars of knowledge used to cite it in their discussions of military expeditions, particularly when discussing the inclusion of those born to people known for breaking their covenants.

Abu Bakr al-Khallal said: (678) Muhammad bin al-Husayn informed me that al-Fadl bin Ziyad narrated to us that I wrote to Abu ‘Abdullah asking him about a group of people, and Muhammad bin ‘Ali informed us that Salih narrated that he asked his father about a group of people from the people of the covenant in a fortress, and there were Muslims with them in the fortress. They broke the covenant while the Muslims were with them in the fortress. What is the course of action for them? He said: “As for those born to them after the breaking of the covenant, their offspring are considered like those who broke the covenant.” Salih added: They are taken captive, and those who were born before that are not taken captive. They both said: He said: “This is because when ‘Alqamah bin ‘Ulathah apostatized, his wife said:



‘If ‘Alqamah apostatized, I did not apostatize.’” It is also narrated from al-Hasan regarding those who broke the covenant: “There is nothing upon the offspring.”

(679) Muhammad bin Abi Harun informed me that Abu al-Harith narrated to us that Abu ‘Abdullah was asked about a group of people from the people of the covenant who broke the covenant and left with their offspring to the abode of war. He sent in pursuit of them, and they caught up with them and fought them? He said: “If they broke the covenant, then those who were adults among them will be subjected to the rulings that apply to the people of war if they are enslaved. Their matter is up to the Imam to judge them as he sees fit. As for the offspring, those born after the breaking of the covenant are considered like those who broke the covenant. This is because the wife of ‘Alqamah bin ‘Ulathah said: ‘If ‘Alqamah apostatized, I did not apostatize.’ And those who were born before the breaking of the covenant are not subject to anything. Similarly, it is narrated from al-Hasan regarding those who broke the covenant: “There is nothing upon the women.” «Ahkam Ahl al-Milal wal-Ridda by Abu Bakr al-Khallal | Chapter on Those Who Broke the Covenant and Went to the Land of War, the Ruling on Them and Their Offspring Who Were with Them, and Those Born to Them in the Land of War»

Imam al-Shafi’i said: Muhammad bin Ishaq informed us, from Yazid bin ‘Abdullah bin Qusayt, who said: When Abu Bakr sent Khalid bin al-Walid to Tulaiha and Banu Tamim, he said: “Whatever valley or abode you come across, if you hear the call to prayer, refrain from attacking it **until you ask them what they want and what they resent**. Any abode you come across where you do not hear the call to prayer, launch a surprise attack on them, kill, and burn.” «Al-Umm by al-Shafi’i | Cutting Down the Trees of the Enemy (376/7)»

Al-Marwazi narrated: (858) that Ishaq narrated Muhammad bin Salamah, from Muhammad bin Ishaq, from Talha bin Ubayd Allah bin Abd al-Rahman bin Abu Bakr Al-Siddiq, may Allah be pleased with them, that Abu Bakr, may Allah be pleased with him, used to command his armies during the Ridda wars: “When you come across an Arab tribe during the night, and hear the call to prayer, **hold back from fighting them until you ask them what they resent**. If you don’t hear the call to prayer, then launch a surprise attack, burn them, and kill them.” «Tazeem Qadr al-Salah by Al-Marwazi»

Khalifah bin Khayyat said: (104) Ali bin Muhammad told us, from Abu Zakariya Yahya bin Ma’een Al-Ajlani, from Said bin Ishaq, from his father, from Abu Qatadah, who said: Abu Bakr instructed Khalid and his commanders whom he sent to confront the apostates that when they reach a abode, they should stop. If they hear the call to prayer or see someone praying, they should hold back until they ask them about what they resent and prevented them from paying the Zakat. If they don’t hear the call to prayer or see anyone praying, they should launch a surprise attack, kill, and burn. He said: I was with Khalid until he finished fighting Tulaiha, Ghatafan, Hawazin, and Sulaym. Then he marched towards the land of Banu Tamim. We sent Khalid ahead, and we reached people from their tribe as the sun was setting. They rose up to face us and asked, “Who are you?” We said, “We are the Muslim worshippers of Allah.” They

replied, “And we are the Muslim worshippers of Allah.” Khalid had already dispersed his troops, and they did not hear the call to prayer. A group of people near Al-Marrah fought them. They brought Malik bin Nuwayrah as a prisoner along with some of his people. Khalid ordered the confiscation of their weapons. Then, in the morning, he ordered their execution. «Tarikh of Khalifah bin Khayyat | Apostasy of Banu Tamim»

Abdullah bin Wahb said: (490) Ibn Lahi'ah narrated from Abu Al-Aswad, from Urwah bin Az-Zubayr, **that Abu Bakr Al-Siddiq ordered Khalid bin Al-Walid when he sent him to those who had apostatized from among the Arabs, to call them to Islam, inform them of what their duties and responsibilities are, and be keen on their guidance. Whoever responds from among the people, red or black, he should accept their repentance because he only fights those who disbelieved in Allah over believing in Him. If those called responded to Islam and were truly faithful, then there would be no way against them, and Allah, the Exalted, would be their judge. Whoever did not respond to his call to Islam, from those who would turn back from it, he would kill them.** «The Book of Fighting, Muwatta of Abdullah bin Wahb – Edition of Dar Al-Gharb»

Al-Bayhaqi said in his Sunan: **Chapter: The Khawarij are not to be engaged in battle until they are asked about what they resent. Then, they should be ordered to return, and then they should be informed of war.**

(16738) Abu Abdullah, the preserver, narrated to us, from Abu Al-Abbas Muhammad bin Yaqub, from Ahmad bin Abd Al-Jabbar, from Yunus bin Bukayr, from Ibn Ishaq. Talhah bin Abd Allah bin Abd Al-Rahman bin Abu Bakr Al-Siddiq told me that Abu Bakr, may Allah be pleased with him, used to command his commanders when he sent them during the Ridda wars: “When you approach an abode and hear the call to prayer, **hold back until you ask them about what made they resented.** If you don't hear the call to prayer, then launch a surprise attack. Kill, burn, and inflict great casualties and injuries. Do not show any weakness for the death of your Prophet ﷺ.”

(16739) Abu Al-Hasan Muhammad bin Yaqub bin Ahmad, the jurist from Tabaran, narrated from Abu Ali Muhammad bin Ahmad bin Al-Hasan bin Al-Sawaaf, from Abu Yaqub Ishaq bin Al-Hasan bin Maymun Al-Harbi, from Abu Ghassan, from Ziyad Al-Baka'i, from Mu'tarif bin Tarif, from Sulayman bin Al-Jahm, Abu Al-Jahm, the mawla of Al-Bara' bin Azib, from Al-Bara' bin Azib, who said: Ali, may Allah be pleased with him, sent me to the river to the Khawarij. **I called them three times before we fought them.**

(16740) Narrated to us Abu 'Abdullah the memorizer: Muhammad ibn Ya'qub told us from his book's original copy that Abu Umayyah Muhammad ibn Ibrahim of Tursus told us: 'Umar ibn Yunus ibn al-Qasim ibn Mu'awiyah al-Yamamawi told us, that 'Ikrimah ibn 'Ammar al-'Ijli told us, that Abu Zmail told us, that Abd-Allah ibn 'Abbas said: “When the Kharijites appeared, they gathered in an abode, and they

were six thousand. I went to 'Ali (may Allah be pleased with him) and said: 'O Commander of the Faithful, should I offer the noon prayer a little early, so I can go to these people and talk to them?' He said: 'I fear for you.' I said: 'No, no.' He said: 'So I went out to them, wearing the finest Yemenite clothes I had. I entered upon them while they were gathered in an abode, speaking to one another. I greeted them and they said: 'Welcome, Abu Abbas! What is this form of dress?' I said: 'What do you criticize me for? I saw the Messenger of Allah (ﷺ) wearing the finest of clothes. The Qur'an revealed: {Say: 'Who has forbidden the beauty and adornment that Allah has produced for his servants, and the good (lawful) things of provision?'} [al-A'raf 7:32]. They said: 'Why have you come?' I said: 'I have come to you from the Companions of the Prophet (ﷺ), from among the Muhajirun and the Ansar, to tell you what they say, and so that you can tell me what you say. The Qur'an was revealed to them. They have more knowledge of the revelation than you do; it was revealed among them, and there is not one of them with you.' Some of them said: 'Do not argue with the Quraysh, because Allah says: {Nay, they are a people quick to dispute (quarrel).} [az-Zukhruf 43:58] Ibn 'Abbas said: 'I had come to a people more vigorous in their efforts than any people I had ever seen, their faces pale from staying up at night, their hands and knees covered with scars, wearing washed shirts. Some of them said: 'Let us talk to him and see what he says.' I said: 'Tell me what you criticize in the cousin of the Messenger of Allah (ﷺ), his brother-in-law, and in the Muhajirun and the Ansar?' They said: 'Three things.' I said: 'What are they?' They said: 'Firstly, he let men make judgements on matters concerning Allah. Allah says: {The decision rests solely with Allah} [al-An'am 6:57]. What have men got to do with making judgements?' I said: 'That is one.' They said: 'Secondly, he fought but took no captives and took no booty. If those he fought were disbelievers, their people and their booty were permissible; if they were Muslims, it was wrong to fight them.' I said: 'That makes two. What is the third?' They said: 'He erased his name from "Commander of the Faithful," so he is the commander of the disbelievers.' I said: 'Do you have anything else besides these?' They said: 'That is enough for us.' I said to them: 'Tell me, if I recite to you from the Book of Allah and from the Sunnah of His Prophet (ﷺ) that which refutes your statements, will you accept it?' They said: 'Yes.' I said to them: 'As for your saying, "He let men make judgements on matters concerning Allah," I will recite to you that which refers judgement to men, even in the case of the price of a quarter of a dirham for a hunted rabbit, or a similar game. He said: {O you who believe! Do not kill the game while you are in a state of ihram (for Hajj or 'Umrah).} [al-Ma'idah 5:95] up to His saying: {Two just men should arbitrate between them}. [al-Ma'idah 5:95] I adjure you by Allah, is the judgement of men concerning a rabbit or something similar more important, or their judgement concerning their own blood and reconciliation among themselves? And know that if Allah had willed, He would have made judgement Himself, and He would not have consigned it to men. Regarding a woman and her husband, Allah says: {And if you fear a breach between them twain, appoint two arbiters, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation.} [an-Nisa' 4:35] So Allah has made the judgement of men a firm Sunnah. Am I acquitted of this?' They said: 'Yes.' He said: 'As for your saying, "He fought but took no captives and took no booty," do you curse your mother 'Aisha, and then take from her what you would take from someone else? If you do that, you have disbelieved, and she is your mother. If you say, "She is not our mother," you have disbelieved. Allah says: {The Prophet is closer to the believers than their own selves, and his wives are their mothers.} [al-Ahzab 33:6] So you are wandering between two forms of misguidance; whichever one you follow; it will lead you to misguidance.' Some of them looked at one another. I said: 'Am I acquitted of this?' They said: 'Yes.' He said: 'As for your saying, "He erased his name from 'Commander of the Faithful,'" I will bring someone you will accept. I will show you that you have heard that, on the Day of al-Hudaybiyah, the Prophet (ﷺ) wrote a treaty with the mushriken

(polytheists) Suhayl ibn 'Amr and Abu Sufyan ibn Harb. The Messenger of Allah (ﷺ) said to the Commander of the Faithful: "Write, Ali: This is what Muhammad the Messenger of Allah has agreed upon." The mushrikeen said: "By Allah, we do not know that you are the Messenger of Allah. If we knew that you were the Messenger of Allah, we would not have fought you." The Messenger of Allah (ﷺ) said: "O Allah, You know that I am Your Messenger. Write, Ali: This is what Muhammad ibn 'Abdullah has agreed upon." By Allah, the Messenger of Allah (ﷺ) is better than Ali, and he did not cease to be a prophet when he erased his name.' Abd-Allah ibn 'Abbas said: 'Two thousand of them went back, and the rest were killed whilst in misguidance."

(16741) And Abu 'Abdullah Al-Hafiz informed us, 'Ali ibn Himshadz Al-'Adl narrated to us, Hisham ibn 'Ali Al-Sadusi narrated to us, Muhammad ibn Kathir Al-'Abdi narrated to us, Yahya ibn Sulaym and 'Abdallah ibn Waqid narrated to us, from 'Abdallah ibn 'Uthman ibn Khuthaym from 'Abdallah ibn Shaddad ibn Al-Haad, who said: I went to 'Aisha may Allah be pleased with her, and while we were sitting with her, she had just come back from Iraq after the nights when 'Ali -may Allah be pleased with him- fought, when she said to me: O 'Abdallah ibn Shaddad, will you tell the truth to me about what I ask you? Tell me about these people whom 'Ali killed. I said: Why should I not tell the truth to you? She said: Tell me about their story. I said: When 'Ali had exchanged letters with Mu'awiya and referred the case to two arbitrators, eight thousands of the reciters of the people came against him and went to a land near Kufa called Harura` where they criticized him and said: You took off the shirt Allah dressed you in and named you by, then you went and ruled in the religion of Allah, and there is no ruling except for Allah. When 'Ali heard their disapproval of him and departure from him, he ordered a caller to say: No one should enter the Commander of the Faithful except a man who has carried the Qur'an. When the reciters filled the abode, he asked for a big Qur'an and placed it in front of him, then he started to hit it with his hand and say: O Qur'an! Talk to the people. The people exclaimed: O Commander of the Faithful! What is it that you ask it about, while we can tell you what we know from it? What do you want? He said: Your companions who rebelled against me, between me and them is the Book of Allah the Most High, in which Allah the Almighty said about a man and a woman: "But if you fear a breach between them appoint (two) arbitrators, one from his family and the other from hers." (Surat An-Nisa:35) The sanctity of the nation of Muhammad (ﷺ) is greater than a man and a woman. They resented my exchange of letter to Mu'awiya where I wrote 'Ali ibn Abi Talib, and Suhayl ibn 'Amr came to us while we were with the Messenger of Allah (ﷺ) at Al-Hudaybia when he made peace with his people Quraysh. The Messenger of Allah (ﷺ) wrote: "In the name of Allah, the Most Gracious, the Most Merciful." Suhayl said: Do not write: "In the name of Allah, the Most Gracious, the Most Merciful." The Messenger of Allah (ﷺ) asked: How should I write? He said: Write: "In Your name, O Allah." The Messenger of Allah (ﷺ) said: Write it. Then he said: Write: From Muhammad, the Messenger of Allah. He said: If we knew that you were the Messenger of Allah, we would not have opposed you. He wrote: "This is what Muhammad ibn 'Abdullah agreed upon with Quraysh." Allah, the Almighty said in His Book: "Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter Day." (Surat Al-Ahzab:21) Then 'Ali ibn Abi Talib may Allah be pleased with him sent 'Abdallah ibn 'Abbas to them. I went with him, and when we were among their army, Ibn Al-Kawwa stood up, delivered a speech to the people and said: O carriers of the Qur'an! This is 'Abdallah ibn 'Abbas. Those of you who do not know him, I know him through the Book of Allah. This is the one about whom he & his people Allah revealed: "Rather, they are disputatious people." (Surat Az-Zukhruf:58) So send him back to his companion. Do not

let him tempt you with the Book of Allah the Almighty. He said that their orators stood up and said: By Allah we will tempt him with the Book of Allah, and if he brings us with the truth that we know, we will follow him. But if he brings us with falsehood, we will rebuke him with his falsehood and send him back to his companion. They argued with him with the Book of Allah for three days, and four thousand of them came back as repenters. Ibn Al-Kawwa led them until he brought them in front of `Ali may Allah be pleased with him. `Ali sent someone to the rest of them and said: You have seen what happened between us and the people. Stay wherever you want until the nation of Muhammad (ﷺ) reunites and live there wherever you want. We promise that we will keep our lances away from you as long as you do not commit highway robbery and seek blood. If you do that, we will declare war on you equally. Allah does not love the treacherous. `Aisha -may Allah be pleased with her- said: O Ibn Shaddad! Did he kill them? He said: By Allah he did not send for them until they committed highway robbery, shed the blood and killed Ibn Khabab and violated the people of the covenant. She said: By Allah? I said: By Allah, in Whose Hands my soul is, he did. She said: What is the story that reached me about the people of Iraq talking about Dhu'th-Thudayyah? I said: You have seen him, I witnessed him with `Ali may Allah be pleased with him among the dead. He asked the people: Do you know this man? So many people came and said: I saw him praying in the mosque of Banu Fulan. I saw him praying in the mosque of Banu Fulan. But they did not mention anything certain except that. She said: What did `Ali say when he stood over him as the people of Iraq claim? I said: I heard him saying: Allah and His Messenger told the truth. She said: Did you hear him saying something else? I said: No, by Allah. She said: Yes, Allah and His Messenger told the truth. May Allah have mercy on `Ali, it was his habit that whenever he saw something that awed him, he would say: Allah and His Messenger told the truth.

(16742) Narrated Abu Abd Al-Rahman Al-Salami: Abu Al-Husain bin Abdah narrated to us from Abu Muhammad Ahmad bin Ibrahim bin Abdullah, who narrated to us from Ibrahim bin Muhammad Al-Shafi'i, who said: Muslim bin Khalid Az-Zanji was introduced to me. He narrated from Ibn Khuthim, from Ibn Abd Allah bin Iyad, from Abd Allah bin Shaddad bin Al-Had, that he went to Aisha (may Allah be pleased with her) at a time when we were with her, shortly after the assassination of Ali (may Allah be pleased with him). He mentioned the hadith in a similar way. Abu Abd Al-Rahman said: The Hadeeth of U'th-Thudayyah is an authentic hadith; we have already mentioned it earlier. It is possible that Ibn Shaddad did not hear it, but someone else did. Allah knows best. «Al-Sunan Al-Kubra by Al-Baihaqi»

Narrated Abd al-Razzaq al-San'ani in his "Musannaf": (18678) On the authority of 'Ikrimah ibn 'Ammar, who said: Abu Zmail al-Hanafi told us, who said: Abdullah ibn Abbas, may Allah be pleased with him, said: When I disassociated myself from the Khawarij, and they were in a abode by themselves, I said to Ali: "O Commander of the Faithful, pray late so that I may go to these people and speak to them." He said: "I fear them for your sake." I said: "By no means, God willing." He said: "So I put on the best of what I had of this Yemeni clothing." He said: "Then I went in on them and they were praying in the middle of the afternoon." He said: "So I went in on a people who I had never seen a people who were more earnest in their efforts than them. Their hands were like the hooves of camels, and their faces were marked from the effects of prostration." He said: "I entered and they said: "Welcome, O Ibn Abbas. What brings you?" I said: "I came to tell you about the companions of the Messenger of Allah (ﷺ), upon whom the revelation was sent down, and they are the most knowledgeable of its interpretation." Some of them

said: "Do not speak to him." And some of them said: "By Allah, we will speak to him." He said: "I said: Tell me what you blame the cousin of the Messenger of Allah (ﷺ), his brother-in-law, and the first to believe in him, and the companions of the Messenger of Allah (ﷺ) who were with him?" They said: "We blame him for three things." He said: "I said: What are they?" They said: "The first of them is that he referred the matter of Allah's religion to men, and Allah has said: {Verily, the judgment is for none but Allah} [al-An'am 6:57]." He said: "I said: What did they say?" They said: "And he fought and did not take any prisoners or booty. If they were disbelievers, then their wealth was lawful for him, and if they were believers, then their blood was forbidden to him?" He said: "I said: What did they say?" They said: "He removed himself from being the Commander of the Faithful. If he is not the Commander of the Faithful, then he is the commander of the disbelievers." He said: "I said: Have you considered that if I read to you from the decisive Book of Allah and tell you of the Sunnah of his Prophet (ﷺ) that you will not deny, will you repent?" They said: "Yes." He said: "I said: As for your saying that he referred the matter of Allah's religion to men, then Allah, the Most High, says: {O you who believe! Kill not game while you are in the state of Ihram} [al-Ma'idah 5:95] to His saying: {Let a just man among you judge} [al-Ma'idah 5:95]. And He said about the woman and her husband: {And if you fear a breach between the two of them, appoint an arbiter from his people and an arbiter from her people} [an-Nisa' 4:35]. I put you by Allah, is judging men in matters of preserving their blood and their lives and reforming the relationship between them more just than in the case of a rabbit that is worth a quarter of a dirham?" They said: "O Allah, yes, in matters of preserving their blood and reforming the relationship between them." He said: "Have I gotten rid of this?" They said: "O Allah, yes." He said: "As for your saying that he fought and did not take any prisoners or booty, do you accuse your mother Aisha or do you make lawful for yourselves what you make lawful from others? Then you have disbelieved. And if you claim that she is not the Mother of the Believers, then you have disbelieved and left Islam. Allah says: {The Prophet is closer to the believers than their own selves, and his wives are their mothers} [al-Ahzab 33:6]. So you are wavering between two falsehoods, so choose whichever one of them you want." He said: "Have I gotten rid of this?" They said: "O Allah, yes." He said: "As for your saying that he removed himself from being the Commander of the Faithful, then the Messenger of Allah (ﷺ) called upon the Quraysh on the day of al-Hudaybiyah to write a treaty between him and them. He said: "Write this: What Muhammad, the Messenger of Allah, has agreed to." They said: "By Allah, if we knew that you were the Messenger of Allah, we would not have stopped you from the House or fought you, but write: Muhammad ibn Abdullah." He said: "By Allah, I am the Messenger of Allah in truth, even if you deny me. Write, O Ali: Muhammad ibn Abdullah." The Messenger of Allah (ﷺ) was better than Ali, may Allah be pleased with him." He said: "Have I gotten rid of this?" They said: "O Allah, yes." So twenty thousand of them repented and four thousand remained and were killed. «Musannaf 'Abd al-Razzaq al-San'ani | Chapter on what was said about the Khawarij»

Al-Baladhuri narrated from Omar bin Abd Al-Aziz in his debate with the Khawarij when he sent Awn bin Abd Allah bin Utbah with his letter to them: He said: **What made you come out in this way? And what are you complaining about?** Asim, who was Abyssinian, said: We do not blame you for your conduct of seeking justice and benevolence. Until they said: There is one matter between us and you. He said: What is it? They said: We saw you oppose the actions of your household and call them injustice, and you took a different path from theirs, so if you are on the right path and they are on the wrong path, then curse and disown them. Omar said: I know that you did not come out seeking worldly gain, but you sought the

afterlife and missed its path. Allah did not send His Messenger ﷺ as a curser. Ibrahim said: {And whoever follows me – he is indeed of me. And whoever disobeys me – then indeed, You are Forgiving and Merciful.} [Ibrahim: 36]. Allah also said: {Those are the ones [who were] guided by Allah, so follow their guidance.} [Al-An'am: 90]. You called their actions injustice, and that is enough to condemn and disparage them. So, be good to Allah in what He has given you and leave what you have lost. Cursing the sinners is not an inevitable obligation. If you say that it is an obligation, then tell me, oh speaker, when did you curse Pharaoh? He said: I do not remember when I cursed him. Omar said: Is it enough for you not to curse Pharaoh, who was the wickedest and most evil of all creatures, while you cannot help but curse my household, who are praying Muslims? He said: Aren't they infidels because of their injustice? Omar said: No; because the Messenger of Allah ﷺ called upon the people, and whoever acknowledged faith and its laws was accepted from him. If he committed a sin, the prescribed punishment would be carried out against him. The Kharijite said: The Messenger of Allah ﷺ called people to the oneness of Allah, to acknowledging what was revealed from Him, and to following his Sunnah. If they had said: We believe in what came from Allah and we will oppose your Sunnah, he would not have accepted that from them. Omar said: No one says: I will not follow the Sunnah of the Messenger of Allah ﷺ, but the people transgressed against themselves, knowing that what they did was forbidden for them, but misery has overcome them... «Ansab Al-Ashraf | The Khawarij in the Days of Omar bin Abd Al-Aziz (212-214/8)»

It is stated in «Al-Umm by Al-Shafi'i (226-227/4)»: The book of fighting against the rebels and apostates. A chapter on those who must be fought among the rebels. Al-Rabi' bin Sulayman narrated to us, saying: Al-Shafi'i said – may Allah have mercy on him -: Allah Almighty said: {And if two factions among the believers should fight, then make peace between them. And if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of Allah. And if it returns, then make peace between them in justice and act justly. Indeed, Allah loves those who act justly.} [Al-Hujurat: 9].

Al-Shafi'i said – may Allah have mercy on him -: So, Allah Almighty mentioned the fighting between the two factions, and the two factions are the two abstinent groups, each of which is either strongly or weakly abstinent, provided that the name of abstinence applies to it. Allah Almighty called them believers and commanded reconciliation between them. **It is the duty of everyone to call upon the believers, when they are divided and intend to fight, not to fight until they call for peace themselves. That is why I said that the rebels should not spend the night before being called to peace; because it is the duty of the Imam to call for peace before fighting, as Allah Almighty commanded. Allah Almighty commanded fighting the rebellious group,** which is called by the name of faith until it returns to the command of Allah. If it returns, no one should fight it because Allah Almighty only permitted fighting it during the period of rebellion until it returns.

**Returning means retreating from fighting by defeat, repentance, or otherwise. And whatever state it leaves the fight in, it has returned. Returning from fighting means returning from disobeying Allah Almighty to obeying Him in refraining from what Allah Almighty has forbidden.** Abu Thuwaib said, reproaching some of his people who were defeated by a man from his family in a battle that resulted in the death of the man: May Allah never forget a group of us who witnessed... The day of Al-Umailih, they

were neither absent nor wounded. They shot an arrow, and no one felt it... Then they asked for a truce and said: How wonderful is Al-Wadah. End quote.

Imam Al-Shafi'i said: If the group of rebels is large, very numerous and cannot be overcome at the time, no matter its location, and they are known to be invincible because of the large number of rebels, and if they are led by an Imam, and given a verdict, and turn away from the verdict of the just Imam, then this rebellious group is different from what was mentioned before, **and it is appropriate that we ask them when they do this: "What do you find objectionable?" If they mention a clear injustice, then it is considered. But if they do not mention anything in clear terms, then they are told to return to their obedience of the just Imam, and that your word and the word of the people of Allah's religion against the polytheists should be one, and that you should not refrain from the judgement. If they do so, it is accepted from them, and if they refuse, it is said: Verily, we will inform you of war. If they do not respond, they are fought. They are not fought until they are called and reasoned with, unless they refrain from reasoning, then they are fought. If they refuse to respond and a judgement is passed against them and they do not submit, or if a charity is imposed on them and they prevent it and stand against it, and they say: We will not start fighting you, they are fought until they accept the judgement and return to what they have refrained from, Allah willing.** «Al-Umm by Al-Shafi'i | Chapter on the case in which fighting the rebels is not permissible (230-231/4)»

He also said: So when the people of rebellion are called and they refuse to respond, then they are fought, so the conduct towards them is different from the conduct towards the people of shirk, and that is because Allah, the Exalted, and His Messenger prohibited the blood of the Muslims except for what Allah, the Blessed and Exalted, and His Messenger (may Allah bless him and grant him peace) clarified, so fighting the people of rebellion was only permitted when they were fighting and they would never be fighters except if they were forthcoming, abstinent, and intending to do so, **so whenever they abandon these meanings, they have left the state in which it was permissible to fight them, and they will never leave it except to the point that their blood becomes inviolable as it was before they rebelled**, and this is clear to me in the Book of Allah, the Exalted, Allah, the Blessed and Exalted, said: { So fight against those who transgress until they return to the ordinance of Allah. And if they cease, then there is no aggression except against the wrongdoers } (al-Hujurat: 9).

And Allah, the Blessed and Exalted, did not make an exception in the returning, **so whether the one who returned has a group or he does not have a group, then whenever he returns and returning is repentance, his blood is made inviolable**, and no one from them is killed ever, neither a fleeing one, nor a prisoner, nor a wounded one in any case, because these have become in a state other than the state in which their blood was made permissible, and likewise, their wealth is not taken advantage of, neither amount that is ridden, nor a provision, nor a weapon that is fought with in their war, even if it was standing, and not after it is broken, nor anything else from their wealth, and whatever mount or weapon they have and they kept it or it was taken, it is upon them to return it to them, and that is because the wealth in the fighting is only permissible from the people of shirk which we are entitled to take after defeating them, as for the one who submitted, then he was punished for highway robbery, fornication,



and murder, then his wealth is not taken, so when he is fought in rebellion, his case is lighter because if he turns back from fighting, he is not killed, so his wealth is not taken advantage of in anything because there is no crime on his wealth by an indication that necessitates anything on his wealth, and whenever the people of rebellion throw down their weapons, they are not fought. «Al-Umm by al-Shafi`I | The Chapter on the State in Which It Is Not Permissible to Fight the People of Rebellion (230-231/4)»

I said: So the ruling on the people of apostasy who are affiliated is different from the ruling on the people of war, because the call to the people of war is Islam and repentance by consensus, so they are not asked then about what they resented as the people of apostasy are asked, because the repentance of the people of apostasy is by entering the door from which they exited as the companions agreed, may Allah be pleased with them, regarding the apostates from Islam and the people of rebellion from the people of the qiblah, and the name of apostasy is applied to everyone who turns back from a right;

Imam al-Shafi`I said: And the people of apostasy after the messenger of Allah (may Allah bless him and grant him peace) are of two types, some of them are people who were tempted after Islam, such as Tulayhah, Musaylimah, al-Ansy and their companions, and some of them are people who held onto Islam and prevented the charities, so if someone says what indicates that and the majority call them the people of apostasy? Then it is an Arabic language, so apostasy is turning back from what they were upon by disbelief, and turning back prevents the right, and whoever turns back from something, it is permissible to say he turned back from so-and-so, and Umar's saying to Abu Bakr: didn't the messenger of Allah (may Allah bless him and grant him peace) say: "I was commanded to fight the people until they say there is no god but Allah, so when they say it, they protect their blood and wealth from me except for its right and their account is with Allah?" in Abu Bakr's saying this is from its right, if they prevented me from a she-camel from what they gave the Messenger of Allah (may Allah bless him and grant him peace), I would fight them for it, is an acknowledgement from both of them together that some of those who fought are those who are holding onto faith, and if it were not for that, Umar would not have hesitated in fighting them and Abu Bakr would have said they have abandoned there is no God but Allah, so they have become polytheists, and that is clear in their addressing Abu Bakr's armies and the poetry of those who recited poetry from them and their addressing of Abu Bakr after the captivity, so their poet said:

Have we not become before the dawn's fire... perhaps our fates are near and we do not know.

We obeyed the messenger of Allah as long as he was in our midst... so what is the wonder of Abu Bakr's kingdom?

For indeed, the one who asks you and you prevented... Is like dates or sweeter to them than dates.

We will prevent them as long as there is a remnant among us... Noble in condolence at the hour of hardship.

And they said to Abu Bakr after the captivity: We did not disbelieve after our faith, but we were stingy with our wealth. «Al-Umm by al-Shafi`I | The Chapter on Those Who Must Be Fought from the People of Rebellion (227-228/4)»

We have mentioned before the confirmed report from Abu Bakr al-Siddiq, may Allah be pleased with him, that he reconciled those who prevented the Zakah on the condition that they testify that their dead are in the Fire until all the companions agreed on that.

Abu Ubayd al-Qasim ibn Sallam said: And the proof for this is the Jihad of Abu Bakr al-Siddiq, may Allah be pleased with him, with the migrants and the ansar against the Arabs preventing the Zakah, like the Jihad of the Messenger of Allah (may Allah bless him and grant him peace) against the people of shirk, there is no difference between them in shedding blood, taking captives, and taking wealth, for they were only preventing it and not denying it. «Al-Iman by Abu Ubayd al-Qasim ibn Sallam (p. 40) – Published by Dar al-Kutub al-`Ilmiyyah»

Ishaq ibn Mansur al-Kusaj said: (2357) I said: Is the one who prevents the zakat fought?

Ahmad said: Yes; Abu Bakr, may Allah be pleased with him, fought them until they paid it.

He said: And everyone who prevents an obligation, it is upon the Muslims to fight him until they take it from him.

Ishaq said: As he said, if they agreed on that and prepared for fighting. «Masa'il of Ahmad ibn Hanbal and Ishaq ibn Rahawayh narrated by Ishaq ibn Mansur al-Kusaj»

I said: And this is an important criterion in describing those who prevented the Zakah whom the companions, may Allah be pleased with them, fought on apostasy from Islam that they refrained in a group, so the imam was not able to take it from them except by fighting them, not just out of stinginess and negligence.

Abu Bakr al-Khalal said: (1426) Al-Maymuni informed me, he said: I said: O Abu Abdullah, is the one who prevents the Zakah fought? He said: Abu Bakr, may Allah be pleased with him, fought them, I said: So are they inherited from and prayed upon? He said: If they prevented the Zakah as they prevented Abu Bakr and fought over it, they are not inherited from nor prayed upon.

So if a man prevents the Zakah, meaning out of stinginess or negligence, he is not fought, and he is not fought over the prevention, and he is given inheritance and prayed upon until he repels it by going out and fighting as those did with Abu Bakr, so then he is fought over preventing it, and he is not inherited from, nor prayed upon... «Ahkam Ahl al-Millal wa'l Ridda by Abu Bakr al-Khalal | The Chapter on the One Who Prevents Zakat»

Ibn Abi Zayd al-Qayrawani said: Ibn Habib said regarding the one who prevented the zakah while acknowledging it, then it is taken from him by force, and that does not take him out of faith, and if he

denied it, then he is an apostate who is given three chances to repent, and his acknowledgment of other than it from the obligations does not benefit him, whether it was taken from him by force or not.

And if the one who prevents the zakat is refraining from the ruler and he cannot reach him, then he is a disbeliever by preventing it, whether he acknowledges it or denies it, and the ruler should fight him until he takes it from him as al-Siddiq did with those who prevented it and said: The sister of the jizyah! and they were satisfied with it but were satisfied with establishing other than it from the laws.

He said: And their children are not taken captive like the children of the apostates.

All of this was said by Mutarrif, Ibn Al-Majshun, Ibn Abd Al-Hakam, and Asbagh, while Ibn Al-Qasim and Mutarrif narrated it from Malik without summarization. «Al-Nawadir wal-Ziyyadat (537/14)»

And it has come in «Al-Nawadir wa'l Ziyyadat (542/14)»: Suhnun said: It was written to one of our companions for Abd Al-Malik in a book other than Ibn Suhnun's book... Every group that accommodates an act of disobedience or prevents a right, the ruler must fight them until the authority of truth prevails over them and it is established among them. Al-Siddiq fought them and they did not disbelieve at first. Their first act of disbelief was preventing zakah, so he fought them the way those who disbelieved were fought. End of quote.

Imam Al-Shafii said: Abu Bakr went to them personally until he met the brother of Bani Badr Al-Fazari and fought him, along with Umar and most of the companions of the Messenger of Allah (ﷺ). Then, Abu Bakr sent Khalid ibn Al-Walid to fight those who turned away from Islam (apostates) and those who prevented zakat at the same time, and he fought them with the common people from the companions of the Messenger of Allah (ﷺ). This is evidence that whoever prevents what Allah the Glorified and Sublime Has obligated of him and the ruler is unable to take it from him because of his abstinence, the ruler must fight him even if the fight leads to killing him. This also applies to any right a person owes to another person but refuses to fulfill it, and the ruler is able to take it from him. He takes it without killing him, such as killing someone and having him killed, stealing and having his hand cut off, preventing payment of a debt and having his wealth sold to pay for it, or preventing the payment of zakah and having it taken from him. However, if he refuses to do any of this or something of the like with a group of people and says, when he is told to pay it, "I will not pay it, and I will not start fighting you unless you fight me," then he should be fought because he is fighting to prevent a right he is obligated to fulfill. This is similar to the case of those who refused to pay the charity from those who were ascribed to apostasy, so Abu Bakr fought them along with the companions of the Messenger of Allah (ﷺ).

The one who refuses to pay the charity is refusing a right that has been established upon him. If the companions of the Messenger of Allah (ﷺ) did not differ about fighting him, then the rebel who fights the just ruler in such a case by not giving the just ruler his right when it becomes obligatory on him and refusing his judgment and wants to pass judgment on the just ruler and fight him. Then, fighting him is permissible as long as he is determined to fight the ruler. «Al-Umm by Al-Shafii | Chapter on Those Who Must Be Fought from the People of Rebellion (228/4)»

**The companions unanimously agreed on the apostasy of Musaylimah's people except for those who declared their innocence from his religion:**

Abdullah ibn Wahb narrated: (492) Yunus informed me, from Ibn Shihab, from Abdullah ibn Abdullah ibn Utba, that Abdullah ibn Masud seized some men in Kufa who were reviving the speech of Musaylimah the liar, calling people to him. He wrote to Uthman ibn Affan about them, so Uthman wrote to him to present the religion of truth to them, the testimony that there is no God but Allah, and that Muhammad is the Messenger of Allah. **If anyone accepts it and disavows Musaylimah, do not kill him. If anyone adheres to the religion of Musaylimah, kill him. Some of them accepted it, so they were left, and some men adhered to the religion of Musaylimah, so they were killed.** «The Book of Fighting from Al-Muwatta of Abdullah ibn Wahb – Dar Al-Gharb Edition»

I said: This is a sound narration, and the evidence from it is that the companions unanimously did not accept the Islam of Musaylimah's followers until they disavowed the religion of Musaylimah. This confirms what was previously stated that acknowledging the general scope is sufficient without specifying the acknowledgment of its implications. Musaylimah's religion is not just limited to associating him with prophethood but also includes all the innovations he introduced in the Qur'an, prayer, zakat, dower, children, and other matters.

Yahya ibn Ma'in narrated with a sound chain of narration: (28) Ibn Abi Zaydah narrated to us, from Sa'd ibn Tariq, from Nu'aym ibn Abi Hind, from Salama ibn Nu'aym, who said: I witnessed the Battle of Yamama with Khalid ibn Al-Walid. When we intensified our attack on the people, I struck a man from them, and when he fell, he said: "O Allah, **I am on the religion of You and Your Messenger, and I am free from what Musaylimah is upon.**" I tied a thread around his leg and went with the people. When I returned, I called out, "Who knows this man?" Some people from Yemen passed by me and said, "He is a man from Yemen from the people of Al-Rida from the Muslims." I returned to Medina during the time of Umar (may Allah be pleased with him) and told him about it. Umar said: "You did well to clarify that you and your people owe the blood money, and you must free a slave from the people of Al-Rida, and your people owe half of it, and the Muslims owe half of it." «Al-Juz al-Thani min Hadith Yahya ibn Ma'in Al-Fawaid bi' Riwayat Abu Bakr Al-Maruzi»

Ibn Sa'd Al-Baghdadi (d. 230 AH) said in the biography of Tumama ibn Uthal Al-Hanafi: When Musaylimah appeared and claimed prophethood, Tumama ibn Uthal stood up among his people, advised them, and reminded them, saying: "Indeed, two prophets do not come together with one matter. Muhammad is the Messenger of Allah, and there is no prophet after him, and no prophet shares [it] with him." He recited to them: {Ha Mim. The revelation of the Book is from Allah, the Exalted in Might, the Knowing, The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Lord of bounty. There is no God but He; to Him is the destination.} (Ghafir: 1-3). This is the word of Allah. How is

this compared to: “O frog, croak. Do not prevent us from drinking, and do not make the water turbid?” By Allah, you will see that this is a word that did not come from a God. When Khalid ibn Al-Walid arrived in Yamama, **he thanked him for that and knew that his Islam was sound.** «Al-Tabaqat Al-Kubra by Ibn Sa’d | Tumama ibn Uthal (550/5)»

It has come in «Al-Isaba Fi Tamyiz Al-Sahaba (149/2)» stated: Huṣayn Al-Judhami was a contemporary (of the Prophet).

Wathima mentioned that he was a guest of the Banu Hanifa, and when they apostatized, he went into hiding, worshipping his Lord, until Khalid ibn Al-Walid overpowered them and intended to kill him. He said to him, **“If you only kill those who oppose you or fight you, then I am innocent of both. If you hold me accountable for the disbelief of Banu Hanifa, then Allah has lifted that from me by His saying: {And no bearer of burdens will bear the burden of another.} (Al-An’am: 164). He said: He cleared his matter and released him,** and he went to Medina. His brother, Hisn Al-Judhami, said in that regard:

Indeed, me and al-Husayn and Ibn Abi Bujra... Sufyan, our religion is Islam. End of quote.

It has also come in «Al-Isaba Fi Tamyiz Al-Sahaba (205/3)» stated: Al-Sa’ib ibn Qitada Al-Hanafi Al-Yamami was a contemporary (of the Prophet). Wathima said in “Al-Riddah” that he was taken captive on the day of Yamama as an elderly man and mentioned many things from him in which he said that **he remained steadfast on his Islam and forbade Musaylimah and his people from apostasy, so Khalid excused him from that.** End of quote.

**I said: The evidence is that the companions (may Allah be pleased with them) knew that the Islam of Musaylimah’s people was sound by disavowing the religion of Musaylimah, as Tumama ibn Uthal and others showed.**

**Likewise, the Jahmites and the Rafidites, their Islam is not valid unless they abandon their beliefs, as they are sects of apostates who claim to face the Qibla:**

Abu Bakr Al-Khalal said: (794) Harb Ibn Ismael Al-Karmani informed me that Musa Ibn Harun Ibn Ziad narrated to him that Al-Faryabi said: I heard a man asking him about someone who cursed Abu Bakr; he replied, “He is a disbeliever.” The man asked, “So, should we pray over him?” He replied, “No.” I asked him, **“What should be done with him if he says La ilaha illallah (There is no God but Allah)?” He replied, “Do not touch him with your hands, lift him with wood until you abscond him to his pit.”** «Al-Sunnah of Abu Bakr Al-Khalal | Comprehensive of the Rafidi matter»

Talha bin Musarrif (d. 112 AH) said: "The women of the Rafidites should not be married, and their slaughtered animals should not be eaten, **because they are apostates.**" «Al-Ibanah al-Sughra (194) – Maktabat Al-Ulum Edition»

Ahmad bin Yunus (d. 132 AH) said: "We do not eat the slaughtered animals of Rafidites, **since to me they are apostates.**" «Sharh Usul Al-I'tiqad (2817) – Ibn Hamadan Edition»

Ahmad bin Yunus said: If a Jew slaughtered a sheep, and a Rafidi slaughtered another, I would eat the meat of the slaughtered sheep by the Jew, but not the one slaughtered by the Rafidi, because he is an apostate from Islam. «As-Sarim Al-Maslul 'ala Shatim Ar-Rasul | Explaining the mentioned insult and the difference between it and mere disbelief (p. 570)»

Imam Wakee' bin Al-Jarrah (d. 198 AH) said about the slaughtered animals of the Jahmites: **"They should not be eaten, because they are apostates."** «Al-Sunnah of Abdullah bin Ahmad | Wakee' bin Al-Jarrah (38)»

Abdullah bin Imam Ahmad said: (179) Ibn Shabuwayh narrated to me that I heard my father say: "Whoever says that something of Allah Almighty's attributes is created, whether it be His knowledge or His speech, **is a heretic disbeliever, we should not pray over him, we should not pray behind him, and his wealth should be treated like that of an apostate,** and in the matter of the apostate's wealth, we should follow the Madinah scholars' point of view, which is that it should be put in the public treasury." «Al-Sunnah of Abdullah bin Ahmad | He was asked about someone who said, "My recitation of the Quran is created"»

Ibn Battah Al-Ukbri said: (301) Abu Hafs Omar bin Muhammad bin Raja' narrated to us that Isma' bin Abi Isma' narrated to him that Al-Fadl narrated to him that Abu Talib narrated to him: I asked Abu Abdullah: A man said to me, "Why did you say, 'Whoever disbelieves in a verse from the Quran, has disbelieved like the Jews, Christians, and Magians?' Is he a disbeliever like a disbeliever in a blessing, or a disbeliever in His Speech?" I replied, **"I do not say he is a disbeliever like the Jews, Christians, and Magians, but rather like an apostate, I give him three days to repent; if he repents, that is good, and if not, I kill him."** He said, "How good your words are! Whoever disbelieves in a verse, does not disbelieve in a blessing." I asked, "Is he not like an apostate who, if he repents, is spared, and if not, is killed?" He replied, "Yes."

(302) Abu Talib said: I asked Abu Abdullah: A man asked me about a Jahmite who says, "The Quran is created; is he a disbeliever?" I replied, "A group of people say, 'His blood and wealth are permissible.' If I met him in a secluded place, I would kill him." He asked, "Who are these people?" **This is the apostate**

**who is given three days to repent;** this is what Omar and Abu Musa said; and he is the same as the apostate who is given a chance to repent.

(314) From Al-Marruthi, he said: I asked Abu Abdullah about a Jahmite who died, leaving behind a paternal cousin who has no other heir; he replied: **The Prophet (ﷺ) said, "A Muslim does not inherit from a disbeliever."** I asked: So, he does not inherit from him? He replied, "No." I asked: What should be done with his wealth? He replied: "It should go to the public treasury; **we think that the wealth of the apostate belongs to the public treasury.**" «Al-Ibanah Al-Kubra | The chapter on the permissibility of killing them and prohibiting their inheritance from their Muslim relatives»

Al-Lalakai said: (516) Abd Al-Rahman bin Abi Hatim mentioned it: Isaac bin Al-Hajjaj narrated to us that Ahmad bin Al-Waleed narrated to him that Abu Al-Waleed At-Tayalisi said: **Whoever says that the Quran is created, should be separated from his wife, and has the status of an apostate.**

Uthman bin Saeed Ad-Darimi said: In our view, the Jahmites are the worst of heretics. **We believe that they should be made to repent from their kufr; if they show repentance, they should be left alone,** and if they do not, they should be left alone, but if witnesses testify against them, and they deny and do not repent, they should be killed. This is what we have heard from Ali bin Abi Talib (may Allah be pleased with him) regarding his ruling on the heretics. «Ar-Radd 'ala Al-Jahmiyyah by Uthman bin Saeed Ad-Darimi | The chapter on killing the heretics and the Jahmites and urging them to repent from their disbelief (p. 181)»

Abu Bakr Al-Khalal said: (2110) Muhammad bin Abdullah Ar-Rahbe narrated to me at Ar-Rahaba: I heard Muammal; that is, Ibn Ahab saying: I told Na'eem bin Hammad, "What prompted you to say, 'My recitation of the Quran is created?'" He replied, "By Allah, I do not see it as anything but an argument against them." I said, "Do not do it again." He said, **"I repent to Allah from it,** I did not intend anything but arguing with it." «Al-Sunnah of Abu Bakr Al-Khalal | The refutation of those who say that the recitation of the Quran is created from the book of Allah, the Sunnah of His Messenger (ﷺ), and his companions»

Ibn Battah Al-Ukbri said: (140) Abu Ja'far Omar bin Muhammad bin Raja' narrated to us that Abu Nasr Isma' bin Abi Isma' narrated to him that Al-Fadl bin Ziad narrated to him that Abu Talib Ahmad bin Humaid narrated to him: I asked Abu Abdullah: Sakini informed me that a man in Ar-Rumayla used to say what Al-Karabisi said, "The recitation of the Quran is created." They prevented him from praying with them. He came and asked you about a man who says, "The recitation of the Quran is created," can we pray behind him? I told him, "No." He went back to them and told them what you said, and he said, **"I repent and ask Allah's forgiveness for what I said."** They said to him, "Lead us in prayer." So, he led them in prayer, and said, "It was the same person. A long-bearded man asked me after I prayed the Dhuhr

prayer, and I said to him, “Why do you talk about something that you have been forbidden from talking about? We should not pray behind him or sit with him.” «Al-Ibanah Al-Kubra | The chapter on mentioning Al-Lafdhiyyah and warning against their opinion and statements»

Harb Al-Kirmani said: I heard Ishaq bin Ibrahim, and was asked about that man, he said: The Qur’an is not a creation, rather my recitation of it is a creation, since I narrate it and our speech is a creation. Then Ishaq said: This is a heresy, and **he is not acknowledged upon that until he returns and abandons this statement.** «Masa’il of Harb Al-Kirmani | A Chapter on the Qur’an (1141/3)»

Ibn Abi Hatim said: (323) Ali bin Al-Hasan bin Yazid Al-Sullami narrated to me: I heard my father say: I heard Hisham bin Ubaid Allah Al-Razi imprisoning a man for his sullenness, and he was brought to him to test him, **so he said to him: Do you testify that Allah is on His Throne, separate from His creation? He said: I do not know what separate from His creation means. He said: Take him back, for he has not repented yet.** «Al-Uluw li’l Aly Al-Ghaffar | The Scholar of Rey: Hisham bin Ubaid Allah Al-Razi»

Abu Hatim Al-Razi said: And verily, a man of knowledge was mentioned to Abu Abdullah bin Hanbal who slipped and repented from his slip. He said: **Allah does not accept that from him until he shows repentance and retraction from his statement,** and he announce that he said his statement so-and-so, and that he repented to Allah, the Most High, from his statement, and he retracted from it. If that is evident from him then it will be accepted, then Abu Abdullah recited: {Except for those who repent, correct themselves and make clear (the truth)} [Al-Baqarah: 160]. «Dhayl Tabaqat Al-Hanabila (110-111/3) – Published by Dar Al-Kutub Al-Ilmiyyah»

**I said: What is evident is that the Salaf did not accept the Islam of the Jahmites and groups of apostasy except by repentance from their statements, otherwise they would not have declared takfir upon them while they said the two testimonies and claimed Islam!**

**As for the one whose apostasy was due to abandoning action, such as abandoning prayer, then his Islam is to perform the act that he disbelieved by abandoning:**

Abdullah bin Al-Imam Ahmad said: (191) I asked my father, may Allah have mercy on him, about intentionally abandoning prayer.

He said: It is narrated from the Prophet ﷺ that between the servant and disbelief is abandoning prayer.

My father said: The one who abandons it and does not pray it and the one who prays it at a time other than its time call him three times, **if he prays, otherwise, his neck is stricken,** and he is, in my opinion, like the apostate who is asked to repent three times, and if he repents [good], otherwise, he is killed according to the narration of Umar.



(192) I asked my father about a man who abandoned Al-Asr until the sun set and he abandoned it deliberately.

He said: **he is to be called to pray three times, and if he refuses, his neck is to be stricken.**

«Masa'il of Ahmad bin Hanbal, narrated by his son Abdullah | The Chapter of the (Prayer) Times»

Abu Bakr Al-Khallal said: (1391) Muhammad bin Jaafar informed me, saying: Abu Al-Harith narrated to us, he said: I asked Abu Abdullah, I said: A man deliberately abandons prayer.

**If he is told: Pray**, and he says: Yes, then he does not do it, and he acknowledges that prayer is an obligation upon him? He said: He is watched for three days; **if he prays [good], otherwise, his neck is to be stricken.**

(1393) Muhammad bin Ali informed us, saying: Salih said that he said to his father: What if he abandons it and does not pray it? He said: If he is deliberate, I will ask him to repent three times; **if he repents, otherwise, he will be killed, and his repentance is that he prays? He said: Yes.**

(1394) Muhammad bin Ali informed me in another place, saying: Salih narrated that his father said: If he abandons the prayer, he is called to it for three days, **if he prays [good], otherwise, his neck is stricken.**

And if he says: I do not deny, nor do I pray, it is presented to him for three days; **if he prays, otherwise, he is killed**, and if he is told: Pray, and he says: I will not pray; it is presented to him three times. «Ahkam Ahl al-Millal wa'l Ridda by Abu Bakr Al-Khallal | Chapter of His Statement: He will be asked to repent»

Abu Bakr Al-Khallal said: (1397) Isma informed me, saying: Hanbal narrated to us, saying: I heard Abu Abdullah say: As for the one who abandons one prayer or two prayers, he said: **This one is asked to repent and he is told: Pray it**; if it was one prayer, two, three, four, and so on, and he did not pray, he is imprisoned, **if he prays [good], otherwise, he is killed.**

(1398) Muhammad bin Abi Harun informed me that Al-Hasan bin Thawab narrated to them, saying: Abu Abdullah was asked, and I was listening, about a man who said: I am a believer who acknowledges that prayer is a mandatory duty, and I do not pray? He said: He is asked to repent for three days; **if he prays [good], otherwise, he is killed.**

I said: Malik was reported to have said: If he abandons a prayer until its time goes away, he is told: Pray it or you will be killed; **if he prays [good], if not, he is killed.**

He said: The narration of Umar, may Allah be pleased with him, which I resort to in the apostate is to imprison him for three days.

I said: Is this [in] abandoning prayer? He said: The apostate is greater than all this.

And he cited Hadith Umar.

I said: The hadith of Mu'adh when Abu Musa came to him? So he said: Mu'adh was informed of the man, and I do not see him except that he had called him; that is because he said: I will not sit until you kill him.

I said: I'm afraid he may have called him.

He said: He came from Yemen and was not called.

So, I saw that he viewed it to be three days.

**He cited Abu Bakr's hadith about what people fought for until they paid the zakah**, so he saw that the work according to the hadith of Umar is to ask him to repent three times.

I said: The hadith of Ali, may Allah be pleased with him: When the time of that prayer is gone, he does not take it except by asking him to repent three times.

(1400) Abu Bakr Al-Marwazi narrated to us, saying: I heard Abu Abdullah say about the one who leaves the prayer: He is called to it for three days, **If he prays [good], otherwise, his neck is to be stricken.**

Abu Abdullah said: Also, if he says: I do not deny, nor do I pray; it is presented to him three times and then he is killed.

And if he is told: Pray, and he says: I will not pray, it is presented to him three times.

The evidence for this opinion is the Prophet's (ﷺ) saying: "There will be leaders who will delay the prayer beyond its due time" and the fact that they didn't become disbelievers due to their delay of it.

«Ahkam Ahl al-Millal wa'l Ridda by Abu Bakr Al-Khallal | Chapter on a Man Who Leaves Prayer Until Its Time Is Over»

Imam al-Shafi'i said: Whoever neglects an obligatory prayer and enters Islam, he is told: Why don't you pray? If he mentions forgetfulness, we say: Then pray when you remember. If he mentions illness, we say to him: Then pray however you can, whether standing, sitting, lying down, or with gestures. If he says: I am capable of praying, and I know how to pray well, but I do not pray even though it is obligatory upon me, we say to him: Prayer is something that no one else can do on your behalf. It can only be done by you. **So if you pray [good], otherwise we will ask you to repent.** If you repent, (that is good), otherwise we will kill you. Verily, prayer is greater than zakah, and the evidence for this is what I described, of what Abu Bakr (may Allah be pleased with him) said: **If they were to withhold from me the ropes that they gave to the Messenger of Allah (ﷺ) I would fight them for it. Do not separate what Allah has joined together.**

What I believe, and Allah knows best, is that this goes back to the words of Allah (the Exalted and the Majestic): "Establish prayer and give zakah" (Surat Al-Baqarah: 43) **Abu Bakr (may Allah be pleased with**

**him) said that he would fight them only for prayer and zakah.** The companions of the Messenger of Allah (ﷺ) fought those who withheld the payment of zakah because it was an obligation of the obligations of Allah (the Most High). Its people refrained from paying it, so the companions were unable to take it from them willingly. They were not subjugated so that it could be taken from them as legal punishments would be applied -i.e while they were forced. And the wealth is taken from those who it is incumbent upon —whether through zakah or debt, willingly or unwillingly. They (the companions) considered it permissible to fight them and killing is a means to an end. Thus, when prayer -even if its neglect was under own authority not abstaining from us- was something that we cannot take from his hands, like lost items, taxes, or money.

**We say to him: If you pray [good], otherwise we will kill you,** as he disbelieves. We tell him: If you accept the faith, that is good, otherwise we will kill you like if he were to disbelieve (by a statement), we would say if you accept faith (good), otherwise we will kill you. Since faith cannot be achieved except by your statement (of faith). And prayer & faith are both things that are opposite to what is in your possession. And what we take from your wealth is [only] because we are able to take the right from you in this matter, even if you dislike it. Thus, if witnesses testify against him that he neglected the prayer, he is asked about what they have said. If he says they lied, and it is possible that he has prayed where they did not know, he is believed. If he says: I forgot, he is believed. The same applies if they testify that he prayed while sitting while he is healthy. If he says: I am sick or I did it voluntarily, he is believed. Some say that the one who neglects prayer is given three chances to repent. This is a good opinion, if Allah wills. If **he prays during those three chances [good], otherwise he is killed.** «Al-Umm by al-Shafi'i | The Ruling on the One Who Neglects Prayer (292/1)»

Ibn Abi Zaid al-Qayrawani said: From among the Utbah, Ibn al-Qasim said from Malik: **Whoever neglects prayer is told: Pray. If he prays, [good], otherwise he is to be killed. Whoever says: I will not pray; he is asked to repent. If he prays, [good], otherwise he is killed.** The same applies to the one who says: I will not perform ablution. Ibn al-Majishun and Asbagh said: If he says: I do not deny it, but I will not pray; he is killed. Ibn Shihab said: If the time is over, and he has not prayed, he is killed. «Al-Nawadir wal-Ziyadat (150/1) – Dar al-Gharb Edition»

Ishaq ibn Rahawayh said: **Anyone whose disbelief is out of ignorance and not out of contempt is shown compassion until he returns to what he denied,** as the Prophet (ﷺ) showed compassion to the Bedouin, and his saying to his companions: "If I had killed him when he said what he said, he would have entered the Fire."<sup>2</sup> Thus, his prophecy about his saying indicates that he becomes by it a disbeliever. **And**

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<sup>2</sup> Ishaq bin Rahawayh said: Do you not see what came from the Prophet (peace and blessings of Allaah be upon him) when he gave to the Bedouin and then said to him: "I have done well," he said: And you have not done well, so his companions (may Allah be pleased with them) became angry until they intended to kill him, so the Prophet (peace and blessings of Allaah be upon him) gestured to them with his hand and said to the Bedouin: "Come to us," so he came to him in his house and he gave him more,

**whoever disbelieves, his returning to faith, is his articulation of it. He is not asked when he returns from his disbelief to the declaration of faith, because they were not deniers of that. Similarly, the one who neglects prayer is called to prayer. When he repents and returns to it, his disbelief is removed.**  
«Al-Salah by Al-Marwazi (d. 292 AH) – Printed by Dar Al-Kutub Library»

Al-Marwazi has said: **If a person becomes a Kafir by not praying, then he must only repent from his Kufr by being called to prayer. And if he returns to prayer and prays, then he has returned to Islam, because his Kufr was by leaving it, so his Islam will be by establishing it.** And similarly, is everyone who was known to be a Muslim and believed in what came from Allah, the Most High, from the obligations, halal and haram matters. Then, he disbelieves in a law of the Sharia or by considering permissible some things that Allah, the Most High, has forbidden, **then he must only be asked to repent for disbelieving in the law through which he disbelieved in. Thus, when he acknowledges it, he returns to Islam. And he is not tested regarding anything else,** nor is he asked about anything other than that. Similarly, if he says: Alcohol is Halal or pork is Halal while he admits to everything that Allah, the Most High, has made Halal or Haram besides alcohol or pork, **then he must only be asked to repent from the matter in which he became a Kafir, which is making alcohol and pork permissible, because he is a believer in everything besides this.** And this is a matter that its explanation has been mentioned earlier in this book. And if a man grows up in Kufr and thirty years pass upon him in which he is known for this, then he comes to a mosque of the Muslims and commands a man to give the adhan and the iqama, then he advances himself and leads the people in prayer in congregation voluntarily without any force or taqiyya (fear), and they pray behind him, their prayer is valid and this was taken from him as a manifesting of Islam. If he returns, after this, to Kufr, he is asked to repent. If he repents [good], otherwise, he is to be killed according to the view of a group of scholars. «Al-Salah by al-Marwazi (p. 964-965) – Published by Dar Al-Kutub Library»

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then he said to him: I have done well, he said: Yes, by Allaah, and you have done well, may Allaah reward you with good from your family and clan, then the Prophet (peace and blessings of Allaah be upon him) said to his companions: "The parable of me and this man and of you is like the parable of a man who had a she-camel that ran away from him, so the people followed it but they only made it run away more, so the owner of the she-camel said: Leave me alone with my she-camel, for I know it best and I am more gentle with it, so he took something from the softest part of the earth, then he came to it from in front of it, and he began to say to it: Easy, easy, so it came and settled down in front of him, so he tied its saddle on it and mounted it, and if I had obeyed you when he said what he said and killed him, he would have entered the Fire." Ishaq (may Allaah have mercy on him) said: A number of people told me that, including Ibraaheem ibn al-Hakam ibn Abaan, from al-Hakam ibn Abaan, from Ikrimah, from Abu Hurayrah (may Allaah be pleased with him), from the Prophet (peace and blessings of Allaah be upon him). This confirms what we described, that he becomes a disbeliever by denying the Prophet (peace be upon him), but anyone whose disbelief is out of ignorance and not out of contempt is shown compassion until he returns to what he denied, as the Prophet (peace be upon him) showed compassion to the Bedouin, and his saying to his companions: "If I had killed him when he said what he said, he would have entered the Fire." Thus, his prophecy about his saying indicates that he becomes by it a disbeliever «Al-Salah by al-Marwazi (929:2) – Dar al-Kutub Edition»

I said: Therefore, the result is that whoever his Kufr is due to leaving an action is different from the one who became a Kafir by disbelieving in a law of the Sharia of Islam, in terms of entering the door through which they exited (from Islam). Islam for the one who leaves prayer is by establishing it. On the other hand, for the one who showed Shirk or denied a law of the laws of Islam or mocked it, his Islam is only through admitting what he denied and repenting to Allah from that which he manifested.

And similarly, the group, whether they are few or many, if apostasy appears and becomes prevalent among them, then the ruling of the people of apostasy applies to them. Their association with Islam does not benefit them until they show disavowal from that upon which they are upon, because the people of the Sunnah consider the majority in what appears from the people in ruling upon them and do not oppose this with possibilities, assumptions and rare appearances. We have already clarified this with the evidence of the Book, Sunnah, and consensus in “Chapter: Ruling on the People in General”, so it should be referred to and contemplated. And I – by the Will of Allah – will mention in the next chapter what has come in the narrations that if apostasy appears and becomes prevalent among the people, then the ruling of apostates applies to them. And their association with Islam does not benefit them until they show disassociation from that upon which they are, and Allah is the Guider to the Right Path.

3. Chapter mentioning the consensus of the pious predecessors that if apostasy appears and becomes prevalent among the people, then the ruling of apostates applies to them, and their association with Islam does not benefit them until they show innocence from that which they are upon.

**That is because people remain on their original state until there is evidence that they have changed from what they were, as decided by Imam Al-Shafi'i. Whoever is proven to have apostatized due to the prevalence of apostasy and its fame among them, then their Islam and return from their religion is by abandoning what they are upon, not by some of the rituals that they perform.**

Al-Bukhari narrated in his "Sahih": (6441) On the authority of Abu Hurayrah who said: When the Prophet (ﷺ) died and Abu Bakr became the Caliph, and those of the Arabs who became Kafir became Kafir, **Umar said: O Abu Bakr, how will you fight the people, and the Messenger of Allah (ﷺ) had said: I have been ordered to fight the people until they say: There is no God but Allah**, so whoever says: There is no God but Allah, then he has protected his wealth and self from me except for by its right, and his reckoning is with Allah. **Abu Bakr said: By Allah, I will fight whoever separates prayer from Zakat, because Zakat is a right from the wealth, and by Allah, if they withhold from me a she-camel that they used to give to the Messenger of Allah (ﷺ), I will fight them for withholding it.** Umar said: By Allah, it was nothing except that I saw that Allah had expanded Abu Bakr's chest for fighting, so I knew that it was the truth. «Sahih Al-Bukhari | Chapter: Killing those who refused to accept the obligations and what is attributed to apostasy»

Al-Nasa'i narrated in his "Sunan": (3417) Muhammad ibn Bashir informed us: Amr ibn 'Asim told us: 'Imran Abu Al-'Awwam told us: Ma'mar told us, from Az-Zuhri, from Anas ibn Malik, who said: When the Messenger of Allah (ﷺ) died, the Arabs became apostates. **Umar said: O Abu Bakr, how will you fight the Arabs? Abu Bakr said: The Messenger of Allah (ﷺ) only said: I have been ordered to fight the people until they say: There is no God but Allah, and that I am the Messenger of Allah, and they establish prayer and give Zakat. And by Allah, if they withhold from me a she-camel from what they used to give to the Messenger of Allah (ﷺ), I will fight them over it.** Umar said: Then, when I saw that Abu Bakr's opinion has been explained, I knew that it was the truth. «Sunan Al-Nasa'i Al-Kubra | Prohibition of Bloodshed»

Ibn Abi 'Umar Al-Adani said: (1) Abdullah ibn Wahb Al-Misri informed us, from Usamah ibn Zayd, who said: Ibn Shihab told me, from Hanzalah ibn 'Ali Al-Aslami, who said: Abu Bakr As-Siddiq sent Khalid ibn Al-Walid **and commanded him to fight the people on five things, so whoever leaves one thing out of them, he fights him upon it as he fights him upon the five: Testifying that there is no God but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakat, fasting the month of**

**Ramadhan, and performing Hajj to the House.** «Al-Iman by Ibn Abi ‘Umar Al-Adani | Chapter: Fighting on Every Pillar of Islam»

Ibn Abu Omar Al-Adani said: (21) Sufian Ibn Uyaynah narrated to us that he said: Abu Hamza Al-Thumali told us that: Abdullah Ibn Al-Ahtam entered upon Omar Ibn Abdul Aziz and said: O Commander of the Faithful, do you like me to praise you? He said: No. He said: Do you like me to advise you? He said: Yes. He then praised Allah and thanked Him and said: ... Then Abu Bakr rose after him, followed his way, called to his path and continued on his course, when the Arabs apostatized against him, or those of them who apostatized withheld the Zakah while being keen to establish the prayer. **He refused to accept from them anything other than what the Messenger of Allah (may Allah bless him and grant him peace) used to accept from them during his lifetime.** So, he drew the swords from their scabbards, set the fire alight in its flames and carried the people of truth on the shoulders of the people of falsehood. He kept on cutting off their limbs and watering the earth with their blood **until he made them enter the door from which they had exited (Islam) and established for them that from which they had shunned.** Then Allah took his soul while he was on the path of his Prophet, and may Allah have mercy on him and forgive him. «Al-Iman by Al-Adani | Chapter: Obligatory duties of Islam and its arrows»

“I said: When Abu Bakr (may Allah be pleased with him) informed Omar (may Allah be pleased with him) about what was not proven to him regarding the apostasy of the Arabs and their refusal to pay the Zakah to Abu Bakr, Omar (may Allah be pleased with him) did not hesitate or waver about fighting them. It was a consensus among the companions of the Prophet (may Allah bless him and grant him peace) to fight the Arabs until they entered the door (of Islam) from which they had exited, and they did not accept from them merely the two testimonies of faith and the prayer.

It may be said: How does Abu Bakr Al-Siddiq (may Allah be pleased with him) fight the general public, and those who withheld the Zakat were the wealthy people, from among their leaders and their dignitaries?

We say: with their satisfaction and compliance with them, as indicated by their acknowledgement of faith, the acknowledgement of their delegations and notables who they pledged allegiance to. Thus, when they withheld the Zakat, they complied with them, were pleased with their actions and thus were associates (in crime). Similar to this is the Prophet’s ﷺ refutation of Quraysh when some of them helped Banu Bakr in their aggression against Khuza’ah, with the general approval and compliance of their leaders. Ibn Qudamah al-Maqdisi said: When Quraysh broke the treaty with the Prophet ﷺ, he went out to them, fought them, and conquered Mecca. Even if only some of them broke the treaty while the rest remained silent about the violators and did not object, nor did they correspond with the Imam or disavow themselves, then all of them are considered violators. This is because when the Prophet ﷺ made a truce with Quraysh, Khuza’ah joined the Prophet ﷺ, and Banu Bakr joined Quraysh. Then Banu Bakr attacked Khuza’ah, and some of Quraysh helped them while the rest remained silent. This was a violation of their treaty, so the Messenger of Allah ﷺ went out to them and fought them. Their silence indicates their approval, just as the conclusion of a truce with some of them would cover all of them, because their silence indicates their approval. The same applies to the violation. If the one who did not violate objects to the violator, either by word or apparent action, or by withdrawing, or by sending a

message to the Imam saying, "I object to what the violator did and I am abiding by the treaty," then the treaty is not violated with regard to him. The Imam will order him to separate himself so that he can take the violator alone. If he refuses to separate himself or hand over the violator, then he becomes a violator because he prevented the violator from being taken, so he is like him. If he is unable to separate himself, then his treaty is not violated because he is like a prisoner. If the Imam takes some of them prisoner and the prisoner claims that he did not violate the treaty and this is unclear to him, then the prisoner's statement is accepted because this can only be ascertained from him." «Al-Mughni (13/158) – Turki Edition»

Thus the sign of security among people who are known for breaking their promises and apostasy is their innocence of it, just like someone who has apostatized from Islam. Similarly, when the leaders of Banu Qurayza gave their pledge to the Prophet (ﷺ), the Prophet (ﷺ) protected their blood and property through their pledge of allegiance and in their delegation of them in this covenant. When some of them broke the covenant, the entire group was held responsible for the crime of the few because they had conspired with them and supported them. The Prophet (ﷺ) and his companions ruled that the children should be taken as captives and that all those who had reached puberty should be killed. The stories show that when a few people do something and the majority are satisfied with it, they are all culpable, like the story of the people of Salih (عليه السلام) who killed the she-camel. They all shared in the sin because they supported and conspired with them:

Imam Ahmad said: (1671) Abu Muawiya Al-Ala'i told us, Abu Ali Al-Kilabi told us, Abdul-Wahid bin Zaid said: I said to Al-Hasan: O Abu Saeed, tell me about a man who did not witness the fitna (turmoil) of Ibn Al-Muhallab except that he remained silent with his tongue but consented in his heart. He said: O son of my brother, how many hands crippled the camel? I said: One hand. He said: **Did not the people all perish by their consent and negligence.** «Az-Zuhd by Ahmad ibn Hanbal - published by Dar Al-Kutub Al-Ilmiyyah»

This is indicated by the fact that the entire group and the people of the town are killed for a man if they collude to kill him because they are complicit in his blood:

Abd Al-Razzaq Al-San'ani narrated: (19375) from Al-Thawri, from Suhayl Ibn Abi Salih, who said: I asked Ibn Al-Musayyab about a man who intentionally killed a slave. He said: He shall be killed. I reiterated my question, so he said: **Even if the people of Yemen gathered against him, I would kill them.**

(19376) From Ibn Simaan, from Suhayl Ibn Abi Salih, that Zayd Ibn Aslam and Ali Ibn Abi Kathir sent him to Ibn Al-Musayyab to ask him about that, he said: He shall be killed. He said: I went back to them and informed them, they said: You misunderstood, go back and ask him! He said: I went back to him and asked him, he said: Who are you? He said: I told him, he said: He shall be killed, O my nephew, even if



**there were a hundred of them, I would kill them for him.** «Musannaf Abd Al-Razzaq Al-San'ani | Chapter: A free man intentionally kills a slave»

Malik narrated in "Al-Muwatta": (13) from Yahya Ibn Saeed, from Saeed Ibn Al-Musayyab; that Omar Ibn Al-Khattab killed a group of people, five or seven, for one man whom they assassinated. Omar said: **If the people of Sana'a colluded against him, I would have killed them all.** «Al-Muwatta narrated by Yahya Ibn Yahya Al-Laithi | What came about treachery and sorcery»

Imam Abu Ubaid Al-Qasim Ibn Sallam referred to this meaning in the book "Al-Amwal" after mentioning the news of Umayr Ibn Saeed (may Allah be pleased with him) in the breach of the pledge by some of those who made a covenant from the people of Arabsoos.

Imam Abu Ubaid Al-Qasim Ibn Sallam said: This is a city on the border from the side of Al-Hadeeth, it is called: Arabsoos, it is well-known there and they had a pledge, and they resorted to this. We see that Omar offered them what he offered of evacuation and to give the weak from their wealth, because he could not verify this matter about them and because the breach of the covenant was committed from sections of them without their consensus (as a whole). **If their entire community had agreed on this, he would not have given them anything of that except fighting and warfare.** (Then he mentioned from the letter of Sufyan Ibn Uyaynah to Abdul Malik Ibn Salih regarding the matter of the people of the island of Cyprus): What reached us from knowledge is that whoever broke anything from what he pledged to, **then the people agreed on breaking it, then there is no protection for them.**

Imam Abu Ubayd al-Qasim ibn Salam said: "I see that most of them have confirmed the covenant and he forbade fighting them until they all agree to break it. This is the most appropriate of the two opinions to be followed, and that the common people should not be taken by the crime of the elite, **unless it is with their collusion and satisfaction with what the elite did, then their blood becomes permissible.**" Something has been narrated from Ali ibn Abi Talib that indicates this meaning.

Yazid ibn Harun narrated to us, Sulayman al-Taymi narrated from Abu Mijlaz, that Ali forbade his companions from extending against the Khawarij until they made a move. He said: "So they took Abd Allah ibn Khabab and went with him. They passed by a date that had fallen from a palm tree, so one of them took it and threw it in his mouth. Some of them said to him, 'Date of a covenanted (person), why did you consider it lawful?' So, he threw it out of his mouth. Then they passed by a pig, so one of them stabbed it with his sword. One of them said to him, 'A covenanted pig, why did you consider it lawful?' Abd Allah ibn Khabab said to them, 'Shall I not guide you to something that is more sacred than that?' They said, 'Yes.' He said, 'So they killed him.' When Ali heard about that, he sent to them: 'Hold someone accountable for Abd Allah ibn Khabab.' They said, 'How can we hold someone accountable for Abd Allah, when we all killed him?' Ali said, 'Did you all kill him?' They said, 'Yes.' He said, 'Allahu Akbar (God is the Greatest).' Then he ordered that they be extended against.

**Do you not see that Ali ؑ, did not consider it permissible to fight their common folk for what the elite had done, until they all assumed it and colluded on it? Similarly, the matter of the breaching of the covenant, and similarly if a land was conquered, some of it by force and some by peace, and it is not known which is which, it should be based on peace, for fear of preceding the doubt. The matter of Damascus was like this in its conquest.**

Abu Mushir said: “Said ibn Abd al-Aziz said: ‘Yazid ibn Abi Sufyan entered it from the small gate by force, and Khalid ibn al-Walid entered it from the eastern gate by peace. The Muslims met at the Miqsalat, so they based it all on peace.”

**Similarly, if the leaders of a city of polytheists make a covenant with the Muslims and reconcile with them on a peace, then taking caution and precaution dictates that it should not be binding on the common people unless they are satisfied with it.**

Abu al-Yaman narrated to us, from Abu Bakr ibn Abi Maryam, from Makhul, who said: “When the Muslims descend upon a fortress, and the enemy seeks to reconcile with the Muslims regarding families from them, giving them safety, that is not valid until the Emir of the armies sends a man to enter the fortress and gather its people and inform them of that. If they are satisfied with that, they are brought down, otherwise they are confirmed in their fortress and are not reconciled.”

The people of knowledge used to not buy any of the slaves from a peace the imam made whilst not sending anyone to the people of the fortress in order to inform them of what he made peace on, and it was narrated from Umar bin Abdul Aziz something like this.

Abu al-Yaman narrated to me, Safwan ibn Amr said: “The leaders of the Muslim armies before Umar ibn Abd al-Aziz used to reconcile with the heads and leaders of the fortress on what they agreed upon, without the knowledge of the rest of the Romans in the fortress. Umar ibn Abd al-Aziz forbade that and ordered the commanders of his armies not to do it or accept it from whoever offered it to them, until they wrote a document and sent with it a messenger and witnesses to the community of the fortress.”

Abu Ubaid said: **And this is the approach, because they are not slaves for them, so that their ruling on them becomes applicable only if the followers are not in protest of their leaders [regarding it]. And on this is carried what was from the Prophet ؐ, to those who contracted and made peace from the leaders of the people of Najran and others: that it was from the elite among them, and the followers did not deviate from them in opinion & were not coerced into it. This is what came in the principle of peace and its Sunnah if a breach occurred from them.**

Similarly, the people of the covenant residing in the cities of the Muslims from the Jews, Christians and Magians, if one of them triggers an event, that was not for them to do in the original stipulation(s); his blood becomes violable for that, and repentance is not accepted from him. And there are many ahadith about that. «Kitab al-Amwal by Abu Ubayd al-Qasim ibn Salam | Chapter of the people of reconciliation and covenant breach it, and when their blood is considered lawful (p. 182-192)»

Abu Bakr al-Khalal pointed out to that in the book “Ahkam Ahl al-Millal”, and added that what was born to the people of children shares their ruling:

Abu Bakr al-Khalal said: “(678) Muhammad ibn al-Husayn informed me that al-Fadl ibn Ziyad narrated to them, he said: “I wrote to Abu Abdullah asking him about a people, and Muhammad ibn Ali told us, he said: Salih narrated that he said to his father, **and asked him about people of the covenant in a fortress with Muslims, so they broke the covenant and the Muslims are with them in the fortress, what is the way with them? He said: “As for what was born to them after breaking the covenant, the offspring are like those who broke the covenant.” Salih added: They are taken captive,** and whoever was before that is not taken captive. They both said: He said: “That is because the wife of Alaqama ibn Alatha, when he apostatized, said: “If Alaqama has apostatized, I have not apostatized.” It is narrated on the authority of Al-Hasan about those who broke the covenant, he said: “There is nothing on the offspring.”

(679) Informed me Muhammad ibn Abi Harun that Abu Al-Harith narrated to them, saying: Abu Abdullah **was asked about a group of People of the Covenant who violated the covenant and went away with their children to Dar al-Harb, so he sent to pursue them and they caught up with them and fought them? He said: When they violated the covenant: Whoever among them was mature, the rulings that apply to People of War is applied to him if he is enslaved,** and his affair is up to the Imam who rules over them as he sees fit. **As for the children, whoever was born after they violated the covenant, he is like the one who violated the covenant;** that is because the wife of Alqama ibn Al-Alathah said: If Alqama apostatized, then I did not apostatize. And whoever was born before they violated the covenant, then there is nothing upon him. And Al-Hasan narrated likewise regarding the one who violated: There is nothing upon the women. «Ahkam Ahl al-Millal wa’l Ridda by Abu Bakr Al-Khallal | Chapter on the one who violated the covenant and went to Dar al-Harb, the ruling on him and his children with him, and the one who was born to him in Dar al-Harb»

So, the proof is that if breaking the covenant occurred from a particular people and their community accepted it, then the breaking was from all of them, and what was born to them of children after the breaking, then he is like someone who broke the covenant. Likewise, when the Companions, may Allah be pleased with them, held the Arabs accountable for not giving Zakah, because the majority of the people accepted the actions of the minority, so they agreed to fight them and did not accept from them just claiming to be Muslims. And we have explained previously that the fighting of the Companions with them was because of apostasy from Islam, not apostasy in the sense of abstaining from the right only. And in any case, if apostasy occurs & the people agreed upon it and united over it, then they have the ruling of the People of Apostasy, and nothing is accepted from them except entering through the door (of Islam) from which they exited. It was narrated about the apostasy of the Arabs in general from other than those whom we have narrated from and from the Companions of the Prophet ﷺ, altogether, and it is the cornerstone of what is in this chapter.

Ahmad narrated with a sound chain of narration: (60) Yazid ibn Harun narrated to us, saying: I am Abd Al-Aziz ibn Abd Allah ibn Abi Salamah, from Abd Al-Wahid ibn Abi Awn, from Al-Qasim ibn Muhammad, from Aisha, that she used to say: **The Prophet ﷺ, passed away, and the Arabs apostatized,** and hypocrisy in Al-Madinah appeared. If it was thrown upon the steadfast mountains, it would not have been thrown upon my father it would have crumbled it. By Allah, they did not differ over any point except that my

father would dash its luck and troubles from Islam. She used to say with this: And whoever saw Umar ibn Al-Khattab, he knew that he was created to enrich for Islam. By Allah, he was very diligent, a fabric of his own, he prepared for matters its pair. «Fada'il al-Sahabah by Ahmad ibn Hanbal | Statement of the Prophet ﷺ»

I said: In a narration, she said: “The Arabs apostatized, “قاطبة” all of them.” It was narrated by Abu Bakr Al-Shafi'i (Died in 354 AH) in “Fawa'id (907)”, and Ibn Hajar in “Al-Matalib Al-Aliyah With Additions to the Eight Musnads (3880)”, and Ibn Asakir in “Tarikh Dimashq (314/30)”, all of them from the narration of Al-Qasim ibn Muhammad ibn Abi Bakr, and Ibn Kathir in “Al-Bidayah wa Al-Nihayah (309:6)” from the narration of Hisham ibn Urwah from his father from Aisha, the daughter of Al-Siddiq, may Allah be pleased with her. Her saying: Qatibah “قاطبة” means everyone, and it is a name that indicates generality. It came in “Taj Al-'Arus | Section of the letter Qaf: Qutb قطب (60/4)”: “They all came Qutb قطب”, that is, altogether. Sibawayh said: It is not used except in a state, and it is a name that indicates generality... And from Al-Layth: Qatibah قاطبة is a name that includes every generation of people, such as your saying: The Arabs came all together. And in the Hadith of Aisha, may Allah be pleased with her: When our master the Messenger of Allah ﷺ, passed away, the Arabs apostatized Qatibah قاطبة; that is everyone. See also in «Jamharat Al-Lughah by Ibn Duraid Al-Azdi (359/1) – Published by Dar Al-'Ilm», «Al-Sihah by Abu Nasr Al-Jawhari | Section of the letter Qaf: Qutb (204/1)”, «Tahdhib Al-Lughah by Al-Azhari | Doors, Chapter Qaf and Ta (28/9)»

She said, may Allah be pleased with her, emphasizing his meaning in a narration from Al-Qasim: “The Arabs apostatized from every side.” And it is in «Tarikh Dimashq | Abd Allah and it is said Atiq ibn Uthman ibn Qahafah ibn 'Amer ibn 'Amr ibn Ka'b ibn Sa'id (312/30)»

Ahmad narrated with a sound chain of narration: (381) Abd Allah narrated, saying: Yusuf ibn Abi Umayyah Al-Thaqafi narrated to me in Kufah in the year 230 AH, saying: Yunus ibn Ubayd narrated to us, from Al-Hasan, saying: Abu Musa Al-Ash'ari said one day or one night: Verily the Islam of Umar ibn Al-Khattab was honor, and his rulership was a conquest, and between his two eyes was an angel directing him, and Al-Faruq was the one who differentiated between the truth and falsehood, and the Qur'an was revealed confirming his opinion, so a man from the Banu Sulaym, who was called: Harammi said: Abu Bakr was better than him. So Abu Musa repeated the statement, so the Sulaymi said like his statements three times, so when they returned, he went to Umar and told him the story, so Umar said: One night from Abu Bakr is better than Umar for the whole lifetime, and one day from Abu Bakr is better than Umar for the whole lifetime. **As for his day, it is the day the Arabs apostatized**, and as for his night, it is the night of the cave, when he protected the Prophet ﷺ, with his soul. «Fada'il al-Sahabah by Ahmad ibn Hanbal»

Al-Nasa'i narrated with a good chain of narration: (3417) Muhammad ibn Bashir informed us, saying: Amr ibn 'Asim narrated to us, saying: 'Imran Abu Al-'Awwam narrated to us, saying: Ma'mar narrated to us, from Az-Zuhri, from Anas ibn Malik, saying: **When the Messenger of Allah ﷺ, passed away, the Arabs apostatized.** He said: Umar said: O Abu Bakr, how will you fight the Arabs? **Abu Bakr said: The**

**Messenger of Allah ﷺ, only said: I was commanded to fight people until they say: There is no God but Allah and that I am the Messenger of Allah, and establish the prayer and pay the Zakah. By Allah, if they withheld from me a young she-camel of what they used to give to the Messenger of Allah ﷺ, I would fight them over it.** Umar said: So when I saw that the opinion of Abu Bakr was explained to me, I knew that it was the truth. «Al-Sunan Al-Kubra by Al-Nasa'i | Prohibition of Bloodshed»

- In a narration, Umar said to Abu Bakr: "Do you want to fight all the Arabs?", and it is in «Al-Mu'jam Al-Awsat by Al-Tabarani (6554)»

Ibn Asakir narrated: Abu Al-Qasim bin Al-Samarqandi informed us, Abu Al-Hussein bin Al-Naqoor narrated to us, Isa bin Ali narrated to us, Abdullah bin Muhammad narrated to us, Dawood bin Amr narrated to us, Al-Walid bin Muslim narrated to us, from Khalid, from Qatadah, from Anas bin Malik, who said: When the Messenger of Allah ﷺ passed away and Abu Bakr became the Caliph, he fought and captured and burned through the houses. Khulad said to me: Indeed, they did not burn through the houses, 'burning through the houses' means the evil that one cannot bear. Until the delegations of the Arabs came to him, and he gave them the choice between a humiliating treaty or a revealing war. They chose the humiliating treaty because it was easier for them: that their slain are in the Fire and the slain of the Muslims are in Paradise, and that what they took from the Muslims, they found it intact and returned it, and what the Muslims took from them, they did not return it to them. He said: So they acknowledged what they were and which they denied, and they returned to what they had abandoned, disgraced, and then died. «Tarikh Dimashq | Abdullah, also known as Atiq bin Uthman bin Qahafa (319/30)»

Abi Tahir al-Mukhlis narrated: (79) Narrated to us Abdullah bin Mune'e who said: Dawood narrated to us, who said: Waleed bin Muslim narrated to us, who said: Shiban Abu Mu'awiyah informed us, from Qatadah, from Anas bin Malik, who said: When the Messenger of Allah ﷺ passed away and Abu Bakr took over the caliphate, he killed, captured, and burned through the houses. Until the Arab delegations came to him. He gave them the choice between a humiliating plan or an expelling war: That their dead are in the hellfire and our dead are in paradise, and whatever they looted from the Muslims would be returned & whatever the Muslims looted from them would not be returned to them. Thus, they chose the humiliating plan, as it was easier for them. Thus, they were confirmed to that & they acknowledged what they used to deny & returned (to Islam) from where they had exited, humiliated & lowered. «Kitab al-Mukhlisiyat (2/328)»

At-Tabarani narrated: (4057) From Khuraym ibn Aws, who said: I heard the Messenger of Allah ﷺ say: "This is Al-Hirah, the white (city), which was shown to me, and this is Ash-Shaymaa bint Buqaylah Al-Azdiyah on a gray mule, wearing a black veil." I said: "O Messenger of Allah, if we enter Al-Hirah and I find her as you described, will she be mine?" He said: "she will be yours." **Then the Arabs apostatized, but none of the Tayy tribe apostatized. We fought against Banu Asad**, and among them was Tulayha ibn Khuwaylid Al-Faqaeesi. Khalid ibn Al-Walid praised us, and among what he said about us was: "May Allah reward Tayy for what they did in their lands, in the battlefields of the brave, with the best reward. They

are the people of banners of generosity and charity, when the north wind blows, shaking every tent. **They defeated Qais on the grounds of religion**, after they answered the caller of darkness and blindness.” «Al-Mu’jam Al-Kabeer, At-Tabarani | Khuraym ibn Aws ibn Harithah ibn Lam At-Tayyi’»

At-Tabarani narrated: (1174) From Wa’il ibn Hujr, who said in a long narration after Muawiya ibn Sufyan ordered him to take charge of Kufa: “I have no need for anyone after the Prophet, may Allah bless him and grant him peace. Did you not see that Abu Bakr wanted me to take charge, but I refused? Umar wanted me to, but I refused. Uthman wanted me to, but I refused. I did not leave their allegiance. I **received a letter from Abu Bakr when the people of our region apostatized. I stood among them until Allah brought them back to Islam without my leadership...**” «Al-Mu’jam Al-Kabeer, At-Tabarani | Umm Yahya, the wife of Wa’il ibn Hujr, narrated from Wa’il ibn Hujr»

Al-Baladhuri narrated: (1308) From Ibn Jurayh, from Abu Mulaikah, who said: **When the Arabs apostatized**, Abu Sufyan said: “Oh, the predominant ancient religion!” «Ansab Al-Ashraf, Al-Baladhuri | Lineage of Banu Abd Shams ibn Abd Manaf»

Al-Bayhaqi narrated: (320) From Abu Hurayrah, who said: “By the One besides Whom there is no God, if Abu Bakr had not been chosen as the caliph, Allah would not have been worshipped.” He said it a second and a third time. Then someone said to him: “Enough, Abu Hurayrah.” He said: “The Messenger of Allah ﷺ sent Usamah ibn Zayd with seven hundred men to Ash-Sham. **When he reached Dhu Khashb, the Prophet ﷺ passed away, and the Arabs around Al-Madinah apostatized. The Companions of the Messenger of Allah ﷺ gathered around him and said: “Abu Bakr, recall these men. They are heading towards the Romans, and the Arabs around Al-Madinah have apostatized!”** He said: “By the One besides Whom there is no God, even if the dogs were dragging the feet of the wives of the Messenger of Allah ﷺ, I would not recall an army that the Messenger of Allah ﷺ sent, nor would I unfurl a banner that he tied.” So, he sent Usamah, and he would pass by tribes who intended to apostatize, but they would say: “If these people were not strong, such men would not have departed from them. We will leave them until they face the Romans.” So, they faced the Romans, defeated them, killed them, and returned safely. Thus, they remained steadfast upon Islam. «Al-I’tiqad Ila Sabeel Ar-Rashd, Al-Bayhaqi | Chapter: The Messenger of Allah ﷺ pointed out that Abu Bakr As-Siddeeq would be the caliph after him, and clarification of what is in the book indicating the validity of his Imamate and the Imamate of those who came after him from the Rightly Guided Caliphs»

Ibn Abi Asim said: (698) Hisham ibn Khalid narrated to us, from Al-Walid ibn Muslim, from Wahshi ibn Harb ibn Wahshi, from his father, from his grandfather Wahshi ibn Harb, who said: **When the Messenger of Allah ﷺ passed away, the Arabs apostatized and rebelled.** Abu Bakr appointed Khalid ibn Al-Walid (may Allah be pleased with them both) and sent him to them. «Al-Ahad Wal-Mathaani, Ibn Abi Asim | And the mention of Khalid ibn Al-Walid»

Ibn Asaakir narrated: Abu Bakr Al-Hasib narrated to us, from Abu Al-Husayn Muhammad ibn Ahmad ibn Al-Abnousee, from Abu Al-Hasan Ad-Daraqutni, from Abu Al-Qasim Ubayd Allah ibn Ahmad ibn Abd Allah ibn Bakir, from Abu Ali Ad-Douri, from Abu Al-Hasan Al-Athram, who said: Abu Ubaydah said: They said: **The Messenger of Allah ﷺ passed away, so the Arabs apostatized**, and hypocrisy spread. «Tarikh Dinashq | Abd Allah, also known as Ateeq ibn Othman ibn Qahafah (315/30)»

Abd Allah ibn Wahb said: (89) Ibn Lahi'ah narrated to me, from Yazid ibn Abi Habib and others, that Al-Ash'ath ibn Qais Al-Kindi had converted to Islam during the time of the Messenger of Allah ﷺ, and had come to him. **When the Arabs apostatized** after the death of the Messenger of Allah ﷺ, he apostatized with those who apostatized. When Abu Bakr fought against them and killed Al-Ash'ath's people, he was brought as a prisoner to Abu Bakr. He said to Abu Bakr: "If you see it fit to spare me for the sake of the enemy, or wed me to your sister Umm Farwa bint Abi Quhafah, I will do so." Abu Bakr spared him and married him to his sister, who gave birth to Muhammad ibn Al-Ash'ath. «Kitab Al-Muharabah from Muwatta' Abd Allah ibn Wahb – Dar Al-Gharb Edition»

Abu Awana said in his "Mustakhraj": (7546) Abu Hatim Ar-Razi narrated to us, who said: Umar ibn Hafs ibn Ghiyath narrated to us, who said: My father narrated to me, from Abu Umayy, who said: Iyas ibn Salamah narrated to me, from his father, who said: Our slogan with the Muslims under Khalid ibn Al-Walid (may Allah be pleased with him) **when the Arabs apostatized**, in his mission to Buzakha, was: "Kill, kill." «Mustakhraj Abu Awana | Chapter: Clarification of the Sunnah in a man entering his family when he returns from a battle»

Ma'mar ibn Rashid narrated in his "Jami'": (484) From Qatadah, who said: When the Messenger of Allah ﷺ died, **the Arabs apostatized, except for three mosques: Masjid Al-Haram, Masjid Al-Madinah, and Al-Masjid Al-Bahrain**. «Jami' Ma'mar ibn Rashid | Chapter: The Tribes»

Al-Bayhaqi narrated with a good chain of narration: (15385) Abu Abdullah Al-Hafiz and Abu Saeed bin Abi Amru told us: Abu Al-Abbas Muhammad bin Yaqub narrated to us, Yahya bin Abi Talib narrated, Abdul Wahhab bin Ata' narrated, Saeed who is the son of Abu Arouba from Qatada, regarding the statement of Allah the Almighty: {O you who have believed, whoever of you should apostatize from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him} (Al-Maidah: 54), the verse in its entirety, he said: This verse was revealed, and God knew that there will be people who will revert from the religion, so when God took the soul of the Messenger of Allah (may God's prayers and ﷺ), **people reverted from Islam, except for three mosques: the people of Medina, the people of Mecca, and the people of Jawatha from the people of Bahrain** from Abd al-Qais, **and the Arabs said: As for prayer, we will pray; but as for Zakat (obligatory charity), we swear by Allah, our wealth shall never be taken forcefully**. So Abu Bakr (may Allah be pleased with him) was spoken to in order to overlook them, and to let them be, and he was told: If they understand, they will give Zakat willingly, but **Abu Bakr (may Allah be pleased with him) refused, and said: I swear by Allah, I will not differentiate between two things that Allah put together, and I swear by Allah, even if they withhold from me the neck of a young she-camel from what Allah and His Messenger obligated, I will fight them**

for it. So, Allah sent against them groups of people who fought over what the Messenger of Allah (ﷺ) fought for, until they acknowledged al-Ma'oun, and it is the prescribed Zakat. Then, the delegations of the Arabs came to him, and he gave them the choice between a humiliating plan or an expelling war. They chose the plan, and it was easier for them, that they attest that their dead will be in Hellfire, and the dead of the Muslims will be in Paradise; and that whatever money they will take from the Muslims, it will be lawful, and whatever they will take from the Muslims, they will return it to them. «Al-Sunan Al-Kubra by Al-Bayhaqi | Chapter: Whoever said there is no following in injuries, bloodshed and what was lost from money when fighting the people of sedition»

Al-Tabari narrated in his “Interpretation” with a correct chain of narration: (12184) Bishr narrated to us, he said: Yazid bin Zurai' narrated to us, and said: Saeed narrated from Qatada: {Whoever of you should apostatize from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him} (Al-Maidah: 54) until His statement: {And Allah is All-Encompassing and Knowing.} (Al-Baqarah: 247), Allah revealed this verse, and He knew that there were people who will apostatize. So, when Allah took the soul of His Prophet Muhammad (ﷺ), **the majority of the Arabs apostatized from Islam, except for three mosques: the people of Medina, the people of Mecca, and the people of Bahrain from Abd al-Qais. They said: We will pray and will not give Zakah,** and I swear by Allah our wealth will not be taken forcefully. Abu Bakr (may Allah be pleased with him) was spoken to about that issue; he was told: If they understood that, they would give it and even more. **He said: I swear by Allah, I will not differentiate between two things that Allah put together, and even if they withhold a hobble from what Allah and His Messenger obligated, we will fight them for it.** So, Allah sent a group of people with Abu Bakr (may Allah be pleased with him), so he fought for what the Prophet of Allah (ﷺ) fought for, until he captured, killed and burned with fire the people who apostatized from Islam and withheld Zakat. **He fought them until they acknowledged al-Ma'oun, and it is the Zakah, lowly & humiliated. Then, the delegations of the Arabs came to him, and he gave them the choice between a humiliating plan or an expelling war. They chose the humiliating plan, and it was easier for them, to admit that their dead will be in Hellfire, and the dead of the believers will be in Paradise,** and that whatever money they take from the Muslims, they will return it to them, and whatever money the Muslims take from them will be lawful for them. «Tafsir Al-Tabari»

In a narration, he said: “All the Arabs apostatized except for three mosques: Mecca, Medina and Bahrain.” It is in «Tarikh Dimashq (319/30)»

This narration is not affected by the fact that Qatada made Irsal (transmission) of it, because what he narrated is known among the scholars of Maghzai (the expeditions of the Prophet), and they issued fatwas about it and acted according to it, as we will see. The scholars used to accept the Mursal narrations of the تابعين (Successors) when they were well-known and recurrent and when the scholars acted according to it. Imam Al-Shafei said: Whoever witnessed the companions of the Messenger of Allah from the Successors and narrated an incomplete Hadith from the Prophet; we should consider some things about him:



- First: We should look at what he transmitted from the Hadith; if reliable scholars agreed with him in that, and attributed it to the Messenger of Allah with a meaning similar to the one he narrated: this would be an indication of the accuracy and preservation of the one from whom he received the Hadith.
- If he was alone in transmitting a Hadith, and no one from whom the Hadith could be attributed agreed with him; then what he sent alone should be accepted.
- We should also consider whether there is another sender who narrated it, from those whose knowledge is accepted, yet not from his men from whom it is accepted, similar to what he narrated. If there is, then this is an indication that his sending of the Hadith is strong, but it is weaker than the first indication.
- If there is nothing like that, then we should look at some of what is narrated from some of the companions of the Messenger of Allah, if we find a statement that agrees with what he narrated from the Messenger of Allah, this would be an indication that he did not take his Mursal except from a correct source, Allah willing.
- Also, if we find that the scholars generally issue fatwas similar to the meaning of what he narrated from the Prophet.
- Then, we should consider whether when he names the one from whom he narrated, he does not name an unknown person or a person who is not accepted for narration, because this would be an indication that what he narrated from him is correct.
- He should agree with one of the reliable scholars in a Hadith, and not disagree with him (if he disagrees with him, his Hadith is degraded).

These would be indications of the accuracy of the path of his Hadith. Whenever he contradicts what I mentioned, his Hadith would be affected, so that none of them can accept his Mursal. He said: If we find indications of the accuracy of his Hadith in what I have mentioned, then we would like to accept his Mursal. «Al-Risalah by Al-Shafei (461/1) – Edition by Ahmed Shaker»

This is because, a mutawatir report is considered ascertained knowledge and is among the categories of testimonies as stated by Imam Al-Shafi'i. He (may Allah have mercy on him) said, "It is narrated that the brothers of Joseph recounted that their testimonies were as appropriate as they should be, so it is narrated that their eldest said, {Return to your father and say, 'O our father, indeed your son has stolen,

and we did not testify except to what we knew. And we were not witnesses of the unseen.} [Yusuf: 81]. He said: And it is not permissible for a witness to testify except to what he knows, and knowledge is from three aspects: from it is what the witness has witnessed, so he testifies by witnessing, and from it is what he has heard, so he testifies to what he has established by hearing from the accused, and from it is what the news has manifested from what is not possible in most of it to be seen, and its knowledge is established in the hearts, so he testifies against it in this way. «Al-Umm by Al-Shafi'i (58-61/9) – Rafat annotation»

And Imam Al-Shafi'i said: (1182) Malik, from Ja'far Ibn Muhammad, from his father, that Umar mentioned the Majus, so he said: I do not know how to deal with them, so Abdur-Rahman Ibn 'Awf said to him: I testify that I heard the Messenger of Allah say: "Establish upon them the rulings of the People of the Book."

(1183) Sufyan, from Amr, that he heard Bejallah say: Umar did not collect the jizyah until Abdur-Rahman Ibn Awf informed him that the Prophet collected it from the Majus of Hajar.

(1184) And every disconnected narration that I wrote: **I heard it as a connected narration or it was known among the scholars who narrated it, and all those who know it are aware of it.** And I disliked to include a narration that I do not accurately memorize, and I lost some of my books, so I confirmed what the scholars know from what I memorized, so I summarized it for fear that my book would be long, so I included some of what is sufficient without investigating knowledge in every matter of it. «Al-Risalah by Al-Shafi'i | The Argument for Establishing the Authenticity of Ahad (Single) Narration»

And the scholars of knowledge used that to confirm the reports about the battles:

Imam Al-Shafi'i said: So when killing the living creatures from among the cattle was prohibited, except in the way I described, then hamstringing the horses and pack animals that are not ridden over by the polytheists was included in the meaning of the prohibition and was excluded from the meaning of what is permissible, so based on my opinion, it was not permissible to hamstring the living creatures except in the way I described, so If a person says: But doing that angers the polytheists and diminishes some of their strength, it is said to him: The anger of the polytheists can be earned through what is not forbidden, as for what is forbidden, no one is angered by the offender doing what he was prohibited from doing. Do you not see that if we took their women and children captive, and they caught up with us while we did not doubt that they would capture them from us, it would not be permissible for us to kill them, and killing them would enrage them and would be more painful for them than killing their animals. So, if a person says: But it was narrated that Ja'far Ibn Abi Talib hamstrung during the battle, **I do not find this in a way that is independently established, and I do not know it to be known among the generality of the scholars of Maghazi (prophetic battles).**» «Al-Umm by Al-Shafi'i | Animals with Souls (274/4)»

For more on what the scholars of knowledge said about confirming known Maghazi (prophetic battles), please see the article, “Confirming and Relying on Battles by Fame and Mutawatir Transmission in Defense of the Events of the Apostasy Wars.”

Ibn Battah Al-‘Ukbari narrated: Abu Saleh told me, who said: Abu Al-Ahwas told us, who said: Hujjaj Bin Munahhal told us, who said: Al-Mubarak Bin Fadalah, from Al-Hasan, said: **When the Messenger of Allah ﷺ died, the Arabs reverted from Islam except for the people of Madinah and Makkah, so Abu Bakr prepared for war against them, so they said: We testify that there is no God but Allah and we pray but we do not pay zakah**, so Umar and the Badriyyun went to Abu Bakr and said to him: Leave them because if Islam becomes firmly established in their hearts and becomes steadfast, they will pay it, so he said: **By Allah, if they prevented me from even a halter of what the Messenger of Allah ﷺ collected, I would fight them for it, the Messenger of Allah fought people on the condition of three (things): testifying that there is no God but Allah, {So if they repent and establish the prayer and give zakah, leave them alone.} [At-Tawbah: 5], and by Allah, I will not ask the people for something more than that and I will not accept anything less**, so Umar said to him: Did the Messenger of Allah not say: “I was commanded to fight the people until they say, ‘There is no God but Allah,’ and if they say it, their blood and wealth become inviolable except rightfully, and their reckoning is with Allah, the Exalted.”? **Abu Bakr said: That is one of its rights**, so Umar (may Allah be pleased with him) said: So when I saw that Abu Bakr’s chest was open to fighting them, I saw that there was truth in that and in following him, so I followed him, so he fought those who turned their back (from their duties). Al-Hasan said: Thus, he fought those who turned their back (from their duties) with those who undertook (them) until they entered Islam willingly or unwillingly, and Abu Bakr’s opinion prevailed over their opinion, **and they were called the people of apostasy because they prevented the zakah**, so they said: We will pay zakah but we will not give it to you, so he said: By Allah, no, not until I collect it as the Messenger of Allah ﷺ collected it and I put it in its proper places.” «Al-Ibanah Al-Kubra | The Book of the Merits of the Companions»

‘Ali and Al-Hasan said: This verse was revealed about Abu Bakr and his companions.’ Al-Hasan used to swear on this, that it was revealed about Abu Bakr and his companions, and that is because when the Prophet ﷺ died, the Arabs apostatized, **and Islam did not remain except in three mosques: the Mosque of Makkah, the Mosque of Madinah, and the Mosque of Bahrain.**» «Tafsir As-Sam’ani (46/2)»

Ibn Abi Hatim narrated in his “Tafsir”: (6575) On the authority of Ad-Dahhak, regarding the saying of Allah, {Then Allah will bring a people whom He will love and who will love Him.} [Al-Ma’idah: 54], he said: They are Abu Bakr and his companions, **when the Arabs apostasized, Abu Bakr and his companions came and fought them until they returned to Islam.** «Tafsir Ibn Abi Hatim»

Ad-Darimi narrated in his “Sunan”: (92) On the authority of Khalid Bin Ma’dan, who said: Abdullah Bin Al-Ahtam entered upon Umar Bin Abdul-Aziz with the commoners, so Umar was suddenly astonished when

he was sitting before him speaking, so he praised Allah and glorified Him, then he said: ...Then Abu Bakr came after him, he followed his sunnah and took his path, **the Arabs apostatized – or some of them did – so he refused to accept from them after the Messenger of Allah ﷺ, except what was already acceptable**, and he drew the swords from their sheaths, and lit the fires in its flames, then he afflicted the people of falsehood with disaster by the people of truth, and he continued to cut off their limbs, and he watered the earth with their blood **until he returned them to that which they left, and confirmed them upon that from which they strayed**. «Sunan Ad-Darimi | Chapter: The Death of the Prophet ﷺ»

Abu Al-Hasan Al-Mada'ini narrated from Umar Bin Abdul-Aziz (may Allah have mercy on him) that he said to the Khawarij: Tell me about Abu Bakr and Umar, are they not among your ancestors? He said: Yes. He said: **Do you know that Abu Bakr, when the Prophet ﷺ, died and the Arabs reverted, fought them, took their children captive, and seized their money? They said: Yes**. «Ansab Al-Ashraf by Al-Baladhuri | The Story of Abdul-Aziz Bin Marwan Bin Al-Hakam and His Descendants (214/8)»

Narrated Khalifah bin Khayyat in his book “at-Tarikh” with an authentic isnad (103): Ali bin Muhammad and Musa bin Ismail narrated to me from Hammad bin Salama from Hisham bin Urwa from his father, **saying: The Arabs became infidels**, so Banu Sulaym came to Abu Bakr, **and they said: Verily, the Arabs have become infidels**, so support us with weapons. So, he ordered weapons for them, so they turned to fight Abu Bakr, and Abbas bin Mirdas said: Why do you take his weapons to fight him and you have sins with it before Allah? **Abu Bakr sent Khalid bin Al-Walid to Banu Sulaym, so he put them in enclosures and then set them alight**. «Khaifah bin Khayyat | Abu Bakr's departure for Dhi al-Qissa»

Al-Baladhuri said: (194) Abdul-Wahid bin Ghayyath narrated to me saying: Hammad bin Salama narrated to us from Hisham from Urwa from his father that: **The Arabs became infidels**, so Abu Bakr sent Khalid bin Al-Walid, and he met them, and he said: By God! I will not stop until I fight Musaylama. «Al-Buldan wa Fatuhiha | al-Yamamah»

Abdullah bin Wahb said: (490) Ibn Lahi'ah narrated to me from Abu Al-Aswad from Urwa bin Al-Zubayr, that Abu Bakr Al-Siddiq ordered Khalid bin Al-Walid when he sent him to those who apostatized from the Arabs to call them to Islam, and inform them of what is in it for them and what is upon them, and he was keen on their guidance, **so whoever responds to him from all the people, be they fair or black**, he should accept that from him, because he only fights those who disbelieved in Allah with faith in Allah, so if those who are called to Islam respond, and his faith was true, then there was no way for him (against him), and Allah the Almighty is his accountant. And whoever did not respond to him to what he called him to from Islam returns to him. He should be killed. «The Book of Fighting, Muwatta Abdullah bin Wahb – Dar Al-Gharb Edition»

Ibn Asakir narrated: (924) From Urwa, he said: When they finished the pledge of allegiance and the people were reassured, Abu Bakr said to Usama: Go to where the Messenger of Allah sent you, so some

men from the Muhajireen and the Ansar spoke to him and said: Stop Usama and his mission, as we fear that the Arabs will turn against us when they hear of the death of the Messenger of Allah ﷺ, so Abu Bakr said, who was the last of them to speak: Would I stop an army that the Messenger of Allah ﷺ sent out, I would have been audacious to proceed to such a grave matter, and by the One in whose hand my soul is, for the Arabs to turn against me is dearer to me than for me to stop an army that the Messenger of Allah ﷺ sent out, Proceed, Usama, with your army to where you were commanded, then attack as the Messenger of Allah ﷺ commanded you from the side of Palestine, and on the people of Mu'tah, for Allah will suffice those you left, but if you see that you should seek the permission of Umar bin Al-Khattab then consult and seek help from him, for he is wise and a sincere adviser to Islam, so do it. So Usama did, **and the majority of the Arabs turned back from their religion, and the majority of the people of the Levant, and Ghatafan, Banu Assad, and most of Ashja', however, Tayyi held onto Islam. And the majority of the Prophet's companions ﷺ said: Stop Usama and his army and direct them towards those who apostatized from Islam from Ghatafan and the rest of the Arabs,** Abu Bakr refused to stop Usama, and said: You know that it was the covenant of the Messenger of Allah ﷺ to consult you in that which your prophet did not enact a Sunnah, and in that which no book was revealed to you, and you have suggested, and I will suggest to you, so look into what the most guided of that is and follow it, for Allah will not unite you upon misguidance, By the One in whose hand my soul is, I see no better thing in my soul than jihad against those who prevented us from the hobble that the Messenger of Allah ﷺ used to take. So the Muslims yielded to Abu Bakr's opinion, and they saw that it was better than their opinion. So Abu Bakr sent Usama bin Zayd to where the Messenger of Allah ﷺ ordered him, so he inflicted a great disaster on the enemy, and Allah saved him and gave him booty, he and his army, and returned them in safety. Abu Bakr set out with the Muhajireen and the Ansar when Usama set out, until he reached Naqaa' Haza' (in Najd), and the Bedouins fled with their offspring, and when the news of their desertion reached the Muslims, they informed Abu Bakr and said: Return to Madinah and to the offspring and women, and appoint a man from your companions over the army, and trust him with your command. So, the Muslims they escorted Abu Bakr until he returned, and he appointed Khalid bin Al-Walid over the army, and he said to him: When they surrender and give charity, then whoever wants to return from you, let him return. Abu Bakr then returned to Madinah. «Tarikh Dimashq | Chapter on mentioning that the Prophet sent Usama before death and ordered him to launch the raid on Mu'tah and Yubna & Wabil al-Zayt»

Abu Bakr Al-Khalal said: (350) Ahmad Bin Mansour Al-Marwazi Al-Khorasani, known as Zaaj and nicknamed Abu Saleh, narrated on the authority of Ahmad Bin Mosa'ab Al-Marwazi, on the authority of Omar Bin Ibrahim Bin Khalid Al-Qurashi, on the authority of Abd Al-Malik Bin Umair, on the authority of Usaid Bin Safwan, who reached the lifetime of the Prophet, may the ﷺ, and Ali Bin Harb Al-Tai said: Dalham Bin Yazid narrated to me, on the authority of Al-Awam Bin Hawshab, who narrated on the authority of Omar Bin Ibrahim Al-Hashemi, on the authority of Abd Al-Malik Bin Umair, on the authority of Usaid Bin Safwan, who had met the Messenger of Allah, may the ﷺ. He said: When Abu Bakr Al-Siddiq, may Allah have mercy on him, passed away and was shrouded, the city of Medina trembled with weeping. Ali Bin Harb said: "People were stunned, as if it was the day the Prophet, may the ﷺ, passed away. So, Ali Bin Abu Talib, may Allah have mercy on him, came crying and rushing. Zaaj said, "recalling and remembering Allah and saying, "Today, the succession of prophethood has ended", until he stood at the door of the house where Abu Bakr, may Allah have mercy on him, was in. Ali Bin Harb said,

“shrouded.” He said: “May Allah have mercy upon you, Abu Bakr, you were the Prophet’s companion, his solace and comfort, his description, the place of his secret and consultation, the first of the people to embrace Islam, the sincerest of them in faith, the strongest of them in conviction, the most fearful of them of Allah, the richest of them in the religion of Allah, their most cautious towards the Messenger of Allah, may the ﷺ, the most caring of them towards Islam, the trustiest of them towards his companions, the best of them in companionship, and the most abundant of them in virtues.” Ali Bin Harb said: “The best of them in virtues and the best of them in precedence.” Ali Bin Harb said: “The most of them in precedence, the highest of them in rank, the closest of them in intercession (to Allah on the Day of Judgement), and the most like him in guidance and way, in degree and merit.” Ali Bin Harb said: “The closest of them to the Messenger of Allah, may the ﷺ, in company and the most like him in guidance, character, way, and actions, and the noblest of them in rank, the most honorable of them among his people, and the most trustworthy of them in his sight. So, may Allah reward you for Islam with the best and for the Messenger of Allah, may the ﷺ, with the best.” Ali Bin Harb said: “You have believed in the Messenger of Allah, may the ﷺ, when people called him a liar; thus, Allah called you in His revelation a friend (Siddiq). Allah said: {And the one who brought the truth (i.e. the Qur’an) and believed therein.} [Az-Zumar: 33], Abu Bakr, and you consoled the Messenger of Allah, may the ﷺ, when they abandoned him, and you stood with him at the hardships when they abandoned him, and you accompanied him in severity with the most generous companionship; you were the second of two, his companion in the cave, on whom the serenity was sent down, and his companion in the migration. You succeeded him in the religion of Allah and in his nation with the best succession.” Ali Bin Harb said: “And his companion in the migration and in the places of adversity. **You succeeded him in his nation with the best succession when people apostatized from Islam.** You carried out the matter as no successor to a prophet did.” Ali Bin Harb said: “And you carried out the religion of Allah as no successor to a prophet did. You grew strong when your companions grew weak, and you stood up when they faltered.” Zaaj said: “When your companions faltered, and you came forward when they yielded, and you grew strong when they grew weak, and you stuck to the path of the Messenger of Allah, may the ﷺ, when they worried.” Ali Bin Harb said: “When his companions worried, you were his true successor; you did not dispute or split.” Ali Bin Harb said: “And you did not concern yourself with the hypocrites, the rage of the infidels, the anger of the oppressors and the hatred of the rancorous, and the scorn of the wicked. You carried out the matter when they failed (you), and you spoke when they stuttered. You proceeded with light when they stopped.” Ali Bin Harb said: “And you proceeded with the light of Allah when they faltered, so they followed you and they were guided. You were the lowest in voice and the highest in status, and the least talkative, the most correct in logic, the longest in silence, and the most eloquent in speech, the greatest in opinion, and the bravest in soul.” Ali Bin Harb said: “And the bravest in heart, and the highest of them in certainty, and the best of them in intellect.” Zaaj said: “And the noblest of them in actions, and the most knowledgeable of them about matters. By Allah, you were like a leader of the religion at first when people abandoned it, and at last when they came.” Ali Bin Harb said: “You were first when they abandoned it, and last when they failed. You were a compassionate father to the believers when they became your dependents.” Ali Bin Harb said: “They became your dependents, so you carried burdens that they weakened from, and you took care of what they neglected, and you preserved what they neglected because of your knowledge of what they were ignorant of, and you broke out when they were lowered.” Ali Bin Harb said: “and you broke out when they inclined, and you rose when they panicked, and you were patient when they hastened, and you achieved what they sought.” Ali Bin Harb said: “And you achieved the traces of what they wanted, and they reconsidered their guidance by your opinion.

Thus, they conquered and because of you they gained what they could not have thought of. You were a severe torment on the infidels.” Ali Bin Harb said: “A severe torment and plunder, and to the Muslims a blessing and abundance.” Zaaj said: “And mercy, solace, and a fortress for the believers. By Allah, you flew with its bounty, and you won its taxes, and you went with its virtues, and you reached its precedence.” Ali Bin Harb said: “And you obtained its precedence. Your proof did not crack, your support did not weaken, you did not choose yourself, and your self did not deviate. You were like a mountain that neither storms can move nor cyclones can perish. You were as the Messenger of Allah, may the ﷺ, said: “The most trustworthy person in your company and in supporting you.” You were, just as the Messenger of Allah (may Allah bless him and grant him peace) has described you, weak in body and strong in the cause of Allah; humble in your own eyes and great in the eyes of Allah; and revered in the sight of the believers and magnified in their selves. Ali ibn Harb said: Revered on Earth and magnified among the believers, no one could find fault in you, and no one could utter a word against you, nobody had any greed in you, and no creature had you compromised. The weak and humble were strong and mighty in your eyes, to the point that you established their right. The strong and mighty were humble in your eyes, to the point that you extracted the due from them. In this matter, the near and the distant were equal to you. The one closest to you was the most obedient to Allah and the most pious. Truthfulness, honesty and kindness were your conduct, and your speech is a verdict and imminent. Ali ibn Harb said: Your speech is true and imminent, and your command is a ruling and imminent. Ali ibn Harb said: And your command is mighty and imminent, your opinion is knowledge and determination. Thus, you set out, while the path was clear and the arduous became easy. The fires were extinguished, the faith was strengthened, and through you the religion became upright and Islam and the Muslims became firmly established. Ali ibn Harb said: Islam and the believers, faith grew stronger, and the command of Allah appeared, though the disbelievers hated it. You unveiled it for them, so they were able to see; by Allah, you preceded others with an extensive lead, and you left those after you exhausted, and you have won the goodness. Ali ibn Harb said: With clear triumph. Thus, lots have cried for you. Your fatality became profound in the sky. Ali ibn Harb said: In the luminance, and your fatality crushed all of creation. Indeed, we belong to Allah, and we shall return to Him. We are content with the decree of Allah, and we submit to His command. By Allah, never again, after the Messenger of Allah (may Allah bless him and grant him peace), will the Muslims be afflicted by a calamity like you (passing away). You were the honor, the defense, and the shelter for the religion, and for the believers you were the bounty, the fortress, and the rain. Allah united you with the death of your Prophet, and may we not be deprived of your reward. Ali ibn Harb said: And for the Muslims a stronghold and solace, and for the hypocrites, harshness, indignation & suppression. And praise be to Allah, may Allah not deprive us of your reward, nor lead us astray after you. Indeed, we belong to Allah, and we shall return to Him. He said: The people were silent until he completed his speech, then they wept over him intensely until their voices rose, and they said: You spoke truly, O relative-by-marriage of the Messenger of Allah (may Allah bless him and grant him peace). Ali ibn Harb said: And they said: You spoke truly, O paternal cousin of the Messenger of Allah (may Allah bless him and grant him peace). «Al-Sunnah of Abu Bakr Al-Khalal | Chapter: The death of Abu Bakr and Ali’s eulogy to him»

Imam al-Shafi’i said, while mentioning the virtuous qualities of Khalid ibn al-Walid (may Allah be pleased with him): Among them is Khalid ibn al-Walid ibn al-Mughirah, and the Messenger of Allah (may Allah bless him and grant him peace) sent him to his enemy, i.e. Musaylimah al-Kadhdhab, **and through him,**

**the majority of the apostasy was conquered**, and he had a prominent role in Islam. «Adab al-Shafi'i wa Manaqibahu by Ibn Abi Hatim | The statement of al-Shafi'i on the lineages of Quraysh (p. 200-201)»

Ibn Sa'd al-Baghdadi said: Yazid ibn Harun informed us, saying: Hammad ibn Salamah informed us, from Hisham ibn Urwah, from his father, that the Messenger of Allah (may Allah bless him and grant him peace) delayed the departure from Arafah because of Usama ibn Zayd, waiting for him. Then a snub-nosed black slave came and the people of Yemen said: We were only held back because of him. He said: **That is why the people of Yemen disbelieved because of that. Muhammad ibn Sa'd said: I said to Yazid ibn Harun, what did he mean by saying the people of Yemen disbelieved because of that? He said: Their apostasy when they apostatized in the time of Abu Bakr, was only because they underestimated the affair of the Prophet (may Allah bless him and grant him peace).** «Al-Tabaqat Al-Kubra by Ibn Sa'd (47/4) – Dar Al-Kutub Al-Ilmiyyah, Damascus, 1990)»

Ibn Sa'd al-Baghdadi said: Al-Zubayr ibn Badr ibn Amr ibn Qays ibn Khalaf ibn Bahdalah ibn Awf ibn Ka'b ibn Sa'd ibn Zayd Manat ibn Tamim, and the name of al-Zubayr was Hosayn, and he was a handsome poet, they used to call him the Moon of Najd. He was among the delegation of Banu Tamim who came to the Messenger of Allah (may Allah bless him and grant him peace), so he embraced Islam. The Messenger of Allah (may Allah bless him and grant him peace) appointed him over the charity due from his people, Banu Sa'd ibn Zayd Manat ibn Tamim. When the Messenger of Allah (may Allah bless him and grant him peace) died, he was still in charge of the charity, and **the Arabs apostatized and refused to pay charity.** Al-Zubayr bin Badr remained steadfast in Islam, and he collected the due charity from his people and delivered it to Abu Bakr Al-Siddiq. He used to reside in the land of Banu Tamim in the desert of Basra, and he often stayed in Basra. «Tarikh Baghdad (26/7) -Dar Al-Kutub Al-Ilmiyyah, Beirut, 1996)»

Khalifa bin Khayyat said: **The Arabs apostatized and refused to pay the zakat**, so the companions of the Messenger of Allah, may Allah bless him and grant him peace, said to Abu Bakr, "Accept it from them." He said, "If they were to withhold a rope from what they gave to the Messenger of Allah, I would fight them." «Tarikh Khalifa bin Khayyat | Apostasy (101)»

It has come in the "Tarikh" of Abu Zur'ah Al-Dimashqi: (50) Al-Walid said and Zayd bin Du'ayna Al-Bahrani told me that the apostasy of the Arabs occurred in the eleventh year of the Prophet's ﷺ migration to Madinah, then Allah forgave them in the remainder of that year. Thus, the Muslims named the eleventh year as "the year of repentance" **due to Allah's forgiveness of the Arabs in that year.** «Tarikh Abu Zur'ah Al-Dimashqi | Mentioning the Reign of Abu Bakr, May Allah Bless His Soul»

Muhammad bin Ishaq said: **The Arabs apostatized upon the death of the Messenger of Allah ﷺ, except for the people of the two mosques; Mecca and Madinah. Asad and Ghatafan apostatized, and upon them was Tulayha bin Khuwaylid Al-Asadi Al-Kahin, and Kinda and those adjacent to them apostatized, and upon them was Al-Ash'ath bin Qais Al-Kindi, and Madhhij and those adjacent to them apostatized, and upon them was Al-Aswad bin Ka'b Al-Ansi Al-Kahin. Rabiah apostatized with Al-**



**Ma'rur bin Al-Nu'man bin Al-Mundhir, and Banu Hanifa remained on their affair with Musaylima bin Habib Al-Kadhdhab, and Sulaym apostatized with Al-Fuja'a, whose name was Anas bin Abd Yalail, and Banu Tamim apostatized with Sajah Al-Kahina.**

Asad, Ghatafan, and Tayyi' gathered upon Tulayha Al-Asadi, and they sent delegations to Madinah who settled among the people, so they accommodated them, except for Al-Abbas, so they carried them to Abu Bakr on the condition that they establish the prayer but do not pay the Zakah. Allah, however, made Abu Bakr determined on the truth, and he said: "If they were to deny me a tether, I would fight them." So, he sent them back, and they returned to their tribes and informed them about the fewness of the people of Madinah, which tempted them against it. So, Abu Bakr placed guards on the outskirts of Madinah and obliged its people to attend the mosque, **and he said: "The earth has apostatized."** «Al-Bidayah Wan-Nihayah by Ibn Kathir (309/3) – Dar Al-Kutub Al-Ilmiyyah Edition»

Muhammad bin Ishaq said: The people of Al-Yamama apostatized from Islam except for Thumamah bin Athal and those of his people who followed him, so he remained in Al-Yamama, preventing them from following and believing in Musaylama, and saying: "Beware of an obscure matter that has no light in it, and it is a misery that Allah Almighty has prescribed upon those of you who take it, and a trial upon those of you who did not take it, O Banu Hanifa." When they disobeyed him **and he saw that they had agreed to follow Musaylama, he decided to leave them**, and Al-Ala'a bin Al-Hadrami and those who followed him passed by the side of Al-Yamama and when he heard about that, he said to his Muslim companions: "By Allah, I do not see myself staying with these people after what they have done, and Allah Almighty will strike them with a calamity that they will not be able to bear or sit through, and we do not see that we should abandon these people while they are Muslims, and we know what they want, and they passed by recently, and I see nothing but going out to them. Whoever wants to go out with me, let him." So, he went out in support of Al-Ala'a bin Al-Hadrami, and his Muslim companions were with him, which weakened the morale of their enemy when they heard about the reinforcement of Banu Hanifa. Thumamah bin Athal said about that:

He called us to abandon religion and guidance... The lying Musaylama, when he came rhyming.

O, wonder of a group who rushed... To him In the path of transgression, and transgression is more heinous.

In many verses that Ibn Ishaq mentioned in Al-Ridah (At the end of it):

And in distancing oneself from a place whose people have lost their way... Guidance and the gathering of all of that is a clear path.

«Al-Isti'ab by Ibn Abd Al-Barr (107–108) – Annotated by Adel Murshed»

Abu Bakr Al-Ajurri said: **When the Prophet ﷺ died, the people of Al-Yamama apostatized from paying Zakat and said: "We will pray and fast and not pay Zakah on our money," so Abu Bakr Al-Siddiq, may**

**Allah be pleased with him, fought them along with all the companions until he killed them, took them captive, and said: “Testify that your dead are in Hell and our dead are in Paradise.” «Al-Arba’un Hadith by Abu Bakr Al-Ajurri | Islam is built on five pillars (p. 81)»**

“We were cautious not to narrate from those who were accused of lying, such as Muhammad bin Omar Al-Waqidi, Saif bin Omar Al-Dubbi, and Ibn Humayd Al-Razi in their exclusive narrations, as scholars used to reject their narrations even in matters other than the chapters of Islamic law and inheritance, unlike the heedless people whom the predecessors used to be lenient with in history, asceticism, and the like. Yahya bin Ma’in said about Ziyad Al-Bakai: He is acceptable in the Maghazi (battles of the Prophet), but not in other matters. And only the narrations of the heedless people who are not accused of lying are narrated in encouragement, asceticism, and manners. As for those who are accused, their narrations are rejected, as Ibn Abi Hatim and others said. «Sharh illal Al-Tirmidhi (p. 74) – Dar Al-Malah Edition»

**The point is that the companions, may Allah be pleased with them, judged that the Arabs had preponderantly apostatized because of what appeared and spread among them, and they did not accept their mere association to Islam, although there were weak Muslims among them whose faith was not known as it will come, but they judged people by what appeared and became widespread without contradicting it with what was hidden from illusions or the few and rare appearances.**

Al-Tabarani said: (8866) Ishaq bin Ibrahim narrated to us, from Abd Al-Razzaq, from Ibn Uyaynah, from Ismail bin Abi Khalid, from Qais bin Abi Hazim, who said: A man came to Ibn Mas’ood and said: **“I passed by a mosque of Banu Hanifa and I heard them reciting something that Allah did not reveal: “The grinders grind, the kneaders knead, the bakers bake, the biters bite.”** He said: Ibn Mas’ood advanced upon Ibn Al-Nuwah, their imam, and killed him, and the rest were many to him, and he said: “I will not let the devil win over them today, take them to Sham so that Allah may grant them repentance or the plague may wipe them out.” «Al-Mu’jam Al-Kabeer | Abdullah bin Mas’ood Al-Hudhali, nicknamed Abu Abd Al-Rahman»

I said: This narration’s chain of narrators is authentic, and its reporters are trustworthy. The argument from it is his saying: “So I heard them reciting something that Allah did not reveal: ‘The grinders grind, the kneaders knead, the bakers bake, the biters bite.’” So, he ruled about all who were in the mosque that they were reciting the recitation of Musaylamah simply because they gathered and faced each other. `Abdullah ibn Mas`ud (may Allah be pleased with him) confirmed this and ordered that they be asked to repent from the door of Islam that they exited from, except for their leader `Abdullah ibn al-Nuwahhah whom he killed and did not ask to repent. He did not say to the man who informed him about that: “However, they say the two testimonies of faith,” or “Did you hear all of them individually; perhaps there was one of them who renounced this.” There were seventy-one men as Ibn Abi Shaybah narrated in his Musannaf with an authentic chain of narration. This is also from the evidences of this narration:

Abu Bakr ibn Abi Shaybah said: (32052) Waki' narrated to us, saying: Isma'il ibn Abi Khalid narrated to us, from Qays, saying: A man came to Ibn Mas'ud and said, "I passed by the mosque of Banu Hanifah, so I heard their imam reciting something that Allah did not reveal to Muhammad (may Allah bless him and grant him peace). I heard him say: 'The grinders grind, the kneaders knead, the bakers bake, the biters bite.'" **So `Abdullah sent for them and they were brought, seventy-one men on the religion of Musaylamah,** their leader `Abdullah ibn al-Nuwahhah. He ordered for him so he was killed. Then he looked at the rest of them and said: "We will not let the devil win over them, let the rest of the people exile them to al-Sham, perhaps Allah will annihilate them with the plague." «Musannaf Ibn Abi Shaybah | Chapter: What they said about a man who converted to Islam and then apostatized—what should be done with him»

Al-Bukhari included that story in his Sahih as an indication of its authenticity in al-Sahih in response to those who say that that story is lie attributed to al-Bukhari and that the Najdi attributed it to him. Al-Bukhari said in his Sahih: Chapter: Guaranteeing loans, debts, and other things with the body:

Abu al-Zinad said, from Muhammad ibn Hamzah ibn `Amr al-Aslami, from his father, that `Umar sent him as a collector of charity, and that a man had sex with the slave of his wife, so Hamza took a (personal) sureties from the man until he came to `Umar. `Umar had already lashed him one hundred times. He acknowledged them (i.e., the witnesses) and excused him due to ignorance. Jarir and al-Ash`ath said to `Abdullah ibn Mas'ud regarding the apostates: Ask them to repent and take (personal) sureties for them. So, they repented and their relatives stood sureties for them. «Sahih al-Bukhari»

In «Tagliq al-Ta'liq `ala Sahih al-Bukhari (289/3)» it says: As for the hadith of Ibn Mas'ud, al-Bayhaqi said: Abu Salih ibn Abi Tahir al-`Anbari informed us, my grandfather Yahya ibn Mansur al-Qadi narrated to us, Abu Bakr Muhammad ibn Isma'il narrated to us, Yahya ibn Durust narrated to us, Abu `Awanah narrated to us, from Abu Ishaq, from Harithah ibn Mudarrib, who said: I prayed the morning prayer with `Abdullah ibn Mas'ud (may Allah be pleased with him). When he gave the greeting of peace, a man said, and so he informed him that he had stopped by the mosque of Banu Hanifah, the mosque of `Abdullah ibn al-Nuwahhah, and he heard their caller testifying that there is no God except Allah and that Musaylamah the liar is the messenger of Allah **and that he heard the people of the mosque doing the same.** `Abdullah said, "Who among you is here?" So, some men jumped up. He said, "Bring me Ibn al-Nuwahhah and his companions." They were brought while I was sitting, so he said to `Abdullah ibn al-Nuwahhah, "Where were you reciting from the Qur'an?" He said, "I was doing it to protect myself from you." He said, "So repent." He refused. He said, "So he commanded Qurazah ibn Ka'b al-Ansari, so he brought him out to the market and hit his head." He said, "I heard `Abdullah say, 'Whoever wants to see Ibn al-Nuwahhah being killed in the market, then let him go out and look at him.' Harithah said, 'I was among those who went out, and he had already been laid bare.' Then Ibn Mas'ud consulted the people about those men. `Adi ibn Hatim advised him to kill them. Jarir and Al-Ash`ath stood up and said, 'Rather, ask them to repent and take (personal) sureties for them from their relatives.' So, they repented and their relatives took (personal) sureties for them." This is an authentic chain of narration. Abu Dawud narrated some of it.

Ibn Abi Shaybah said: Abu Mu`awiyah narrated to us, Al-A`mash narrated to us, from Abu Ishaq, and he mentioned something similar to it. He also said: Wakee' narrated to us, Isma'il ibn Abi Khalid narrated to us, from Qays, who is the son of Abu Hazim, saying: A man came to Ibn Mas`ud and said, "I passed by the mosque of Banu Hanifah, and I heard their imam reciting something that Allah did not reveal to Muhammad." **So `Abdullah sent and seventy-one men were brought on the religion of Musaylamah.** He ordered for their leader Ibn al-Nuwahhah, so he was killed. Then he looked at the rest of them and said, "We will not let the devil win over them, they are harbingers of doom; let them be exiled to al-Sham, perhaps Allah will kill them with the plague."

Imam Ahmad said: Sulayman ibn Dawud al-Hashimi narrated to us, Abu Bakr ibn `Ayyash narrated to us, `Asim narrated to us, from Abu Wa'il, from Ibn Mu'iz, who said, "I went out to water my horse in the trees, **so I passed by the mosque of Banu Hanifah, and they were saying that Musaylamah is the messenger of Allah.**" So, he mentioned the hadith in its entirety. In it is the story of Ibn al-Nuwahhah and others, and in it, he asked them to repent so they repented and he let them go. Ibn Mu'iz's name is `Abdullah ibn al-Sa'di and it is with a "z." He is known by it for he is the obscure one in the narration of Qays ibn Abi Hazim.

Abdullah bin Wahb said: (85) Al-Harith bin Nabhan narrated to me, on the authority of Ayoub al-Sakhtiyani, who was narrating from Ibn Sirin, that Alqama bin Ulatha apostatized upon the death of the Prophet (ﷺ). He set off until he joined Heraclius or Caesar. Abu Bakr al-Siddiq sent a message to his wife and daughter and gave them a choice. His wife said: **"If Alqama has disbelieved, then I and my daughter have not disbelieved."** **So he left them.** Alqama came during the caliphate of Umar bin Al-Khattab, he began to speak harshly against him. (Umar) said: "Enough of this today. Pledge allegiance to me." «Book of Fighting Apostates of Muwatta Abdullah bin Wahb – Dar al-Gharb Edition»

Abu Bakr bin Abi Shaiba said (33401): Abdullah bin Idris narrated to us, on the authority of Ash'ath, from Ibn Sirin, who said: "Alqama bin Ulatha apostatized. Abu Bakr sent a message to his wife and children. She said: **"If Alqama has disbelieved, then I and my children have not disbelieved."** He mentioned this to Al-Shabi, and he said: That is what he did to them, meaning the people of apostasy. «Al-Musannaf of Ibn Abi Shaybah | What they said about a man who embraces Islam and then apostatizes»

I said: The evidence is that the companions (may Allah be pleased with them) sent to the people of apostasy to seek their repentance, and among them were those who did not actually apostatize, like the family of Alqama bin Ulatha. They showed their innocence of him and declared him a disbeliever, so the truthfulness of their Islam was recognized by this, not merely by affiliation to Islam.

This narration is not weakened by the fact that it was transmitted by Ibn Sirin because the scholars used to quote him in the battles, as they quoted his narration regarding the inclusion of those who were born to people who were known for breaking their covenant, as mentioned earlier.

Yahya bin Ma'een said (28): Ibn Abi Za'idah narrated to us, on the authority of Sa'd bin Tariq, from Nu'aym bin Abi Hind, from Salama bin Nu'aym, who said: "I witnessed the Battle of Yamama with Khalid bin Al-Walid. **When we intensified our attack on the people, I struck a man from among them. When he fell, he said: "O Allah, I am upon Your religion and the religion of Your Messenger, and I am innocent of what Musaylama is upon."** I tied a thread around his leg and went on with the people. When I returned, I called out, "Who knows this man?" Some people from Yemen passed by me and said, **"This man is from Yemen, from the people of Al-Rida, and he is a Muslim."** I returned to Madinah during the time of Umar (may Allah be pleased with him), and I told him about it. Umar said: "You did well to clarify that the blood money is upon you and your people, and you must free a believing slave from the people of Al-Rida. Half of the blood money is upon your people and half is upon the Muslims." «Al-Juzzu al-Thani min Hadith Yahya bin Ma'een Al-Fawaid narrated by Abu Bakr Al-Marouzi»

I said: This narration is authentic in its chain of transmission and its narrators are trustworthy. It states that the companions (may Allah be pleased with them) fought Banu Hanifa, some of whom were not following the religion of Musaylama, and they did not accept their mere affiliation to Islam until they cleared themselves of the religion of Musaylama.

Khalifa bin Khayyat said: (108) Bakr narrated to us, on the authority of Ibn Ishaq, that Abu Bakr sent Khalid bin Al-Walid to al-Yamama and ordered him to confront Musaylama the Liar. When he approached al-Yamama, he camped in one of their valleys and there he found Muja'a bin Marara with twenty men from among them. They had gone out in pursuit of a man from Banu Numayr. Khalid said to them: "O Banu Hanifa, what do you say?" They said: "We say that a prophet is from us and a prophet is from you." Khalid offered them a choice between Islam and the sword, and he killed them except for Muja'a, whom he secured with chains. Then he went forth, and they fought, and the first of the polytheists to be killed were the men of Ibn Unfowa. They fought fiercely, and the Muslims were routed, then they regrouped. Thabit bin Qais bin Shammas said: "You have accustomed yourselves to bad habits, O group of Muslims. O Allah, I declare my innocence to you from what these people are doing." Then he fought until he was killed. «Tarikh Khalifa bin Khayyat | News of Yamama»

I said: Khalid (may Allah be pleased with him) used to seek the repentance of Banu Hanifa from following Musaylama. In this narration some denied that Khalid sought the repentance of these people, which contradicts the ruling of the companions (may Allah be pleased with them) on the generality of Arabs with apostasy. Then Khalid (may Allah be pleased with him) ruled that Muja'a bin Marara Al-Hanafi was upon the religion of Musaylama:

Muhammad bin Ishaq said: When Musaylama was killed, Khalid went out with Muja'a bin Marara, who was shackled with chains, to guide him to Musaylama. He started to uncover the dead bodies until he passed by Muhakkim Al-Yamama bin Al-Tufail, who was a large man. Khalid said: "Is this your companion?" He said: "No, this is better than him. This is Muhakkim Al-Yamama." Then Khalid went until he entered the garden and saw a little yellow wheatish man. Muja'a said: "This is our companion." Khalid said: **"Woe to you! This is the one who did to you what he did!"** He said: "That is what happened." «Tarikh Khalifa bin Khayyat (18/1) – Dar Al-Qalam Edition»

**The evidence is Khalid's statement to him: "This is the one who did to you what he did." Meaning: The one who led you astray. The companions of the Prophet (ﷺ) wanted to kill him.**

Abu Al-Rabi' Al-Kila'i said: Banu Hanifa came with their swords drawn, and they were drawn for a long time while they were traveling during the day. Khalid said: "O group of Muslims, rejoice, for Allah has sufficed you against your enemy. They only drew their swords from afar to terrify us, and this is due to their cowardice and weakness." Muja'a looked at them and said: "No, by Allah, O Abu Sulayman, but it is the Indian swords. They were afraid that they would break, and it was a cold morning, so they brought them out to the sun to warm their blades.

When they approached the Muslims, they called out: "We apologize for unsheathing our swords when we did. By Allah, we did not unsheath them to intimidate you or out of fear of you. However, they were Indian swords and it was a cold morning, so we feared they would break. We wanted to warm them up before we met you and you will see." He said: So, they fought a fierce battle, and both sides showed great patience. Many were killed and wounded on both sides. The first Muslim to be killed was Malik ibn Aws of Banu Zura'ra, who was killed by Muhakkim bin al-Tufail. The Muslims who had memorized the Quran were killed and slaughtered until only a few remained. Both armies were defeated until the Muslims entered the polytheists' camp, and the polytheists entered the Muslims' camp repeatedly. When the Muslims were driven out of their camp, **the polytheists entered and wanted to carry Muja'a out, but they could not because of the iron in it, and because the Muslims' horses were still fighting them. When the Muslims returned, they attacked Muja'a to kill him, and they said: Kill the enemy of Allah, for he is their leader,** and that if they entered upon him, they would take him out. When they drew their swords to kill him, Umm Mutamim, Khalid's wife, took pity on him and turned them away from him, and said: We are his protector, until she protected him from them. Muja'a had also protected her from the polytheists repeatedly from being killed in this way. Muja'a had said to her when Khalid handed him over to her to improve his captivity: O Umm Mutamim, would you like me to swear to you that if my companions prevail, I will be your protector and you will be mine? She said: Yes, so they swore an oath on that. «Al-Iktifa bi ma Tadammanahu min Maghazi Rasool Allah ﷺ wa al-Thalatha al-Khulafa (121-122/2) - Dar al-Kutub al-Ilmiyyah»

The point is that the Muslims attacked Muja'a and wanted to kill him, even though he had not apostatized, as Wahima ibn Musa ibn Furat (d. 237) mentioned in the book "Al-Ridda":

Muja'a was the leader of the people of al-Yamama after Muhakkim ibn Tufail. He had come to the Prophet ﷺ and converted to Islam and called his people to Islam, and they converted until Musaylamah led them astray. He was one of the most intelligent people of al-Yamama and the most eloquent of the Arabs. He was the most powerful of the people. When his people apostatized, he stood up among them as a preacher, encouraging them to return to Islam, and teaching them that Musaylamah was a liar. He recited long verses of poetry. When Musaylamah heard them, he incited the Banu Hanifa against him. «Ikmal Tahdhib Al-Kamal (69-70/11)»

However, Musaylamah ibn Marrah Al-Hanifi was a great companion. Abu Dawud narrated a single hadith from him in his "Sunan" narrated by Siraj ibn Musaylamah. Ibn Qani also wrote in his biography of him in his book "Mu'jam al-Sahabah".

As for his saying about Musaylamah, "This is our companion," and showing his loyalty to his people, this is not from his loyalty to them in their religion. Perhaps he said that out of fear for his life that his people would kill him if they captured him and Allah knows best.

It was mentioned in «Asd al-Ghaba (310/6) – Dar al-Kutub al-Ilmiyyah print»: Abu Nahik Al-Ansari Al-Ashhali from Banu Abd al-Ashhal. Abu Bakr Al-Siddiq sent him to Khalid ibn Al-Walid with Salama ibn Salama ibn Waqsh, **ordering him to kill everyone who had pubic hair from Banu Hanifa**. They found that he had made peace with Musaylamah ibn Mararah. Abu Umar narrated it and said: I do not know any news or narration about him except this.

Ibn Saad Al-Baghdadi (d. 230 AH) said in the biography of Thumamah ibn Uthal Al-Hanifi: When Musaylamah appeared and claimed prophethood, Thumamah ibn Uthal stood up among his people and preached to them, reminding them and saying: "Indeed, two prophets cannot come together with one matter. Muhammad is the Messenger of Allah. There is no prophet after him, and no prophet shares (his prophethood) with him." He recited to them: {Haa, Meem. The revelation of the Book is from Allah, the Exalted in Might, the Knowing, The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bountiful. There is no God except Him. To Him is the final destination.} (Ghafir: 1-3) This is the word of Allah. How does this compare to: "O pure frog. You do not prevent drinking, nor do you make the water muddy"? By Allah, you will surely see that this is a speech that did not come from a God. **When Khalid ibn Al-Walid arrived in al-Yamama, he thanked him for that and recognized his true Islam.** «Al-Tabaqat Al-Kubra" by Ibn Saad | Thumamah ibn Uthal (550/5)»

It was mentioned in «Al-Isaba Fi Tamyiz Al-Sahaba (149/2)»: Husayn Al-Juthami had knowledge. Wahima mentioned that he was living among Banu Hanifa. **When they apostatized, he disappeared and worshipped his Lord until Khalid ibn Al-Walid captured him. Khalid intended to kill him, but he said to**

him: **“If you only kill those who oppose you or fight you, then I am innocent of both. If you are taking me because of the disbelief of Banu Hanifa, then Allah has lifted that from me by His saying: {And no bearer of burdens shall bear the burden of another.}”** He said: **So, he cleared his case and released him.** He went to Madinah and his brother Husn Al-Juthami said in that regard:

Indeed, me and Hisn and Ibn Abi Bujra... Sufyan, our religion is Islam. End of quote.

It has also come in «Al-Isaba Fi Tamyiz Al-Sahaba (205/3)» stated: Al-Sa’ib ibn Qitada Al-Hanafi Al-Yamami was a contemporary (of the Prophet). Wathima said in “Al-Riddah” **that he was taken captive on the day of Yamama as an elderly man and mentioned many things from him in which he said that he remained steadfast on his Islam and forbade Musaylimah and his people from apostasy, so Khalid excused him from that.** End of quote.

Abu Al-Rabi Al-Kila’I (d. 634 AH) said: Sharik Al-Fazari said: I was among those who attended Buzakha with Uyainah bin Hisn, and Allah granted us repentance. So, I came to Abu Bakr, and he ordered me to go to Khalid. He wrote to him: As for what follows, I received your letter with your messenger. You mentioned what Allah gave you of victory over the people of Buzakha, and what you did to Asad and Ghatfan. And that you are going to al-Yamamah. That is my covenant with you. So, fear Allah alone, Who has no partner. You must be gentle with the Muslims who are with you. Be like a father to them. Beware, O Khalid bin Al-Walid, of the pride of Banu Al-Mughira. I have disobeyed you in what I have never disobeyed anything else ever. So, look at Banu Hanifa when you meet them, Allah willing. **For you have not met a people who are like Banu Hanifa. They are all against you and they have a vast land.** When you arrive, take charge of the matter yourself. Put a man on your right wing, a man on your left wing, and a man on your cavalry. Consult with those who are with you from the elders of the Companions of the Messenger of Allah ﷺ from the Muhajireen and the Ansar. Recognize their merit. When you meet the people and they are in their ranks, meet them, Allah willing, and prepare for them equally. An arrow for an arrow, a spear for a spear, and a sword for a sword. When you come to the sword, it is the last resort. If Allah gives you victory over them, do not spare them. Kill their wounded, pursue their stragglers, put their prisoners to the sword, glorify the killing among them, and burn them with fire. Beware of disobeying my order. Peace be upon you. When the letter reached Khalid, he read it and said: [I] hear and [I] obey. «Al-Iktifa Ma Tadammanahu min Maghazi Rasool Allah ﷺ wa al-Thalathat Al-Khulafa’ (116/2) – Dar Al-Kutub Al-’Ilmiyyah edition»

I said: The evidence is that the companions (may Allah be pleased with them) took captive and fought Banu Hanifa, and there were among them Muslims who remained steadfast on their Islam, such as the people of Alqama bin Uthala, Mujaah bin Marara Al-Hanafi, Thammama bin Uthal, Saria bin Amer, and Husain Al-Judhami, and their Islam was not known except by their disavowal of the religion of Musaylama.



It was stated in «Al-Isabah fi Tamyeez Al-Sahaba (364/3)»: Ibn Amru Al-Hanafi Al-Yamani.

Wahima mentioned him in Al-Riddah, Ibn Fathun was a contemporary of him, and mentioned a story about him with Banu Hanifa when they apostatized with Musaylama, in which he wrote to Abu Bakr Al-Siddiq saying to him: Before us, the people are of three categories: A disbeliever who was tempted, an oppressed believer, and an afflicted doubter. He wrote in the letter:

I apologize to Al-Siddiq and am excused... from what Musaylima, the liar, makes up.

He said: Then the Muslims rejoiced at his letter. He said: A poet of the Muslims said about that:

What a good man is Suhaiban bin Shumur... He has (good) lineage and religion among his people.

It was stated in «Al-Isabah fi Tamyeez Al-Sahaba (219/6)»: Muhriz bin Qatada bin Musayaima Al-Hanafi.

Wathima mentioned him in "Al-Riddah", and he said: He was one of those who remained steadfast in his Islam, and he used to advise Banu Hanifa to adhere to Islam, and he forbade them from following Musaylama. He recited poetry and made a sermon regarding that in which he said:

Glory be to Allah! How strange is your matter, a prophet brought you into religion, and a liar took you out of it. By Allah, if such and such were alive, the little weak-eyed liar would not have played with you, by Allah, you did not get the world or the Hereafter from it, and I fear punishment for you. He said: Then they stood up to him, then they said: We respect you for your father, because he was a master among us, so he secluded himself from them.

It was stated in «Al-Isabah fi Tamyeez Al-Sahaba (391/6)»: Nadla bin Khalid bin Nadla bin Mahzul.

Wathima mentioned him in the book "Al-Riddah", and he said: He was among his maternal uncles from Banu Hanifa, and when they apostatized, he denounced them, called them to be steadfast, and warned them of the consequences, but they did not accept from him, so he moved away from them, and he recited poetry for him in that.

It was stated in «Al-Isabah fi Tamyeez Al-Sahaba (24/7)»: Abu Al-Aswad Al-Huzzani: From Anza.

Wathima mentioned him in Al-Riddah and said: He was staying in Banu Hanifa, and when Musaylama killed Habib bin Abdullah, the Messenger of Abu Bakr Al-Siddiq, Abu Al-Aswad denounced that, and said:

The killing of the Messenger is an incident of the ages.... Grave in the past days.

Woe to him who was from Hanifa if he went... Or remained in Islam.

Abu Al-Aswad showed his Islam at that time. Ibn Fathun was a contemporary of him. End quote.

As for the companions' (may Allah be pleased with them) denunciation of Khalid bin Al-Walid for killing Malik bin Nuwayra, it is because he was one of those who had proven his Islam before the death of the

Prophet (may ﷺ), but Khalid (may Allah be pleased with him) was told that he had apostatized, and he did not hear the call to prayer in his village as it was the covenant of Al-Siddiq (may Allah be pleased with him) to his armies in Al-Riddah. If they came down to an abode from the abodes of the Arabs and heard the call to prayer, they would withhold from them until they asked them about what they resented and prevented them from paying him the charity. Abu Qatada (may Allah be pleased with him) testified that Malik bin Nuwayra was one of those who called to prayer and established it, and Khalid (may Allah be pleased with him) interpreted when he said about the Prophet (may ﷺ) “Your companion” and because he left what was in his hands of charities for Banu Hanthala, which the Prophet (may ﷺ) had ordered him to do to them, but it was not clear why he left that, and all of that raised a difference of opinion regarding his Islam.

Al-Baladhuri said: (202) And Dawud bin Hubal Al-Asadi informed me, from elders of his people: ...Then Khalid marched to those in Al-Bitaah and Al-Baoudha from Banu Tamim, so they fought him and he defeated them, and he killed Malik bin Nuwayra, the brother of Mutmim bin Nuwayra, and Malik was an worker for the Prophet (may ﷺ) responsible for (taking) the charities of Banu Hanthala, so when he died, he let go of what was in his hands of the obligatory payments, and said: It is up to you what you should do with your money, O Banu Hanthala, and it was said: Khalid did not meet anyone at Al-Bitaah and Al-Baoudha, but he sent raids against Banu Tamim. Among them was a raid led by Dhirar bin Al-Azwar Al-Asadi, and Dhirar met Malik, and they fought and he took him and a group with him prisoner, so he brought them to Khalid, so he ordered them to be killed. Their necks were struck and Dhirar took charge of striking Malik's neck. It is said that Malik said to Khalid: By Allah, I have not apostatized, and Abu Qatada Al-Ansari testified that Banu Hanthala laid down their arms and called to prayer. «Al-Buldan Wa Futuhuha Wa Ahkamuha, by Al-Baladhuri | News of the Riddah of the Arabs during the Caliphate of Abu Bakr Al-Siddiq, may Allah be pleased with him»

Khalifa bin Khayyat said: (106) Abu Al-Yaqzan said: From Tufail, he said: Khalid descended to Al-Baoudha, and Abu Al-Jalal, their muezzin (caller to prayer), was absent, so no one called to prayer, so he raided them and killed some of them, including Bishr bin Abi Suwaid Al-Ghudani, and Mirdass bin Udayya escaped that day, and he was ten years old.

(107) Ali bin Muhammad narrated to us, from Ibn Abi Tha'lab, from Al-Zuhri, from Salim, from his father, who said: Abu Qatada came to Abu Bakr and informed him of the killing of Malik and his companions, thus he grieved over that greatly, and Abu Bakr wrote to Khalid, so he came to him, Abu Bakr said: Does Khalid increase Is it anything over that he has interpreted and made a mistake? Abu Bakr dismissed Khalid, paid the blood money of Malik bin Nuwayra, and returned the captives and the wealth. From Ibn Ishaq, he said: Khalid entered upon Abu Bakr and told him the news, and apologized to him so he excused him. «Tarikh Khalifa bin Khayyat | The Riddah of Banu Tamim»

**Scholars and Sunnis did not differ in their judgment on the generality of those who belong to it in light of what appeared and became widespread among them, including:**

From the examples of the apostasy of the people in general is the fatwa of Rabi'a bin Abi Abd Al-Rahman Al-Tabi'I regarding a people of a village who converted to Islam then apostatized, and what was narrated from the predecessors in the desert of Basra during the reign of Caliph Al-Mahdi (d. 169 AH), and Qumm during the time of Yaqoub Al-Qummi (d. 180 AH), and the Berbers (the Amazigh) during the Umayyads, and what was mentioned about the people of Shibam during the time of Abu Al-Qasim Al-Tabarani (d. 360 AH), and the tribes of Sanhaja and Morocco during the time of the Almoravids, and the people of Manbij (4) during the time of Al-Sayyad Al-Manbij (d. 571-580 AH).

Abdullah bin Wahb said (86): Al-Layth bin Saad told me: Rabi'ah wrote to me about **a people of a village who converted to Islam, and their women and children converted to Islam, then they renounced Islam** after that, and they disbelieved and fought, so a group of them were killed and a group of them were taken prisoner. Is it permissible to take them as captives or should nothing be accepted from them except Islam? Rabi'ah said: **The men, women, and all of the children who reached puberty, male or female, young or old, are to be killed**, except for any children who were born after they converted to Islam, then they disbelieved and fought before those children reached the full age at which the legal punishments are applied and the inheritance is completed. That is because they were born in the homes of the believers and because they were born in Muslim homes, so they have no right to break their covenant with them before they reach the age of puberty, so they would be the ones who broke their covenant with themselves. Therefore, those are free Muslims. **As for any children who were born in their homes while they were disbelievers, then they converted to Islam and were in charge of their children and themselves, then they broke their covenant, then they broke their covenant with those who brought them into Islam and were with them in disbelief before that, so they broke their covenant with them and expelled them just as they had brought them in. Therefore, those are to be taken as captives.** They are not like the children who were born after they converted to Islam and did not reach puberty until after they broke their covenant. The Islam of those children is the Islam of all the Muslims, so they are free and are not to be taken as captives. I heard Malik say: As for those who conceal disbelief and show Islam, like the Zanadiqah and those like them, then when they are exposed, they are to be killed and nothing is to be expected from them because their repentance is not known, and they were upon disbelief while they were showing Islam. As for those who show disbelief and declare it openly after Islam, **then if a group of people agreed on that, it would be appropriate for them to be fought and that they be called to and asked to repent before they are fought. One of them is like the group. He is asked to repent before he is killed. I heard Al-Laith ibn Sa'd say about the Zanadiqah something similar to what Malik said.** «Book of Fighting the Rebels by `Abd Allah ibn Wahb, published by Dar Al-Gharb»

In Al-Shafi'i's «Al-Umm (39/6)»: Whatever the Muslims found in the hands of the apostates from the Muslims' property.

Al-Shafi'i said – may Allah have mercy on him-: When the people embrace Islam, then apostasize from Islam in the land of Islam, whether they are subdued or dominant in the place where they apostatized, and they claim the prophethood of a man whom they follow in that, or they go back to Judaism, Christianity, Zoroastrianism, atheism, or anything else from the forms of disbelief, then all of that is the same, and it is upon the Muslims to start fighting them before fighting the People of War who never embraced Islam. When they defeat them, they call upon them to repent. Whoever repents, his blood is spared due to his repentance and his showing that he has returned to Islam. Whoever does not repent is killed for his apostasy, and it is the same for men and women...

If a man intentionally kills him other than in an ambush, and he displayed Islam before the killing and the killer knew that, then he is killed for that. If he did not know that, then he pays the blood money. This is because he intentionally killed him while he was a believer. The blood money and retaliation are only waived if someone kills him unintentionally, not specifically intending to kill him, as if he had killed him in an ambush. Allah Almighty says: {But if he is from a people at war with you and he is a believer, then (upon you) is the freeing a believing soul} [An-Nisa: 92] Al-Shafi'i said: He means – and Allah knows best – from a people at war with you.

Ibn Abi Zaid al-Qayrawani said: From the book of Ibn Suhnun: **If the people of a city apostatize and overcome its people, and their women apostatize and there are Muslims in it who are safe, then we seize them, the men and women will be asked to repent, if they do not repent, they will be killed, and it is not permissible to take them as captives or enslave them.** «Al-Nawader wal-Ziyadat | Fi Sabi al-Murtaddin (494/14)»

Abd al-Malik ibn Habib (d. 238 AH) said: **If the people of a village from the villages of Islam apostatize, then we seize them, they will not be taken as captives, and their women and children will not be taken as permissible,** and if they were people of the covenant, their children and their money are booty and they are subject to their men, because the breaking of the covenant by their men includes their women and children, as the Prophet ﷺ did with Banu Qurayza and others. «Al-Nawader wal-Ziyadat | Fi Sabi al-Murtaddin (494/17)»

**Even when innovations spread and became widespread among the people, the Salaf used to judge the people in general by what appeared and became widespread among them, except for those who showed their opposition and innocence from what they were upon, not just the two testimonies, prayer, fasting, and what they did not disagree upon:**

Al-Lalaka'i narrated from Imam Sufyan al-Thawri while he was advising Shu'ayb ibn Harb: (314) **Do not pray except behind someone you trust and know that he is from the people of the Sunnah and the Jama'ah.** «Sharh Usul al-Itiqad | The creed of al-Thawri»

Abu Bakr al-Marwazi said: Ahmad was asked: I pass by on the way and I hear the Iqama, do you think I should pray? He said: I used to be lax (regarding it), **but when innovations became widespread, do not pray except behind someone you know.** «Tabaqat al-Hanabila (59/1) - Dar al-Ma'rifah Edition»

I said: So, the Salaf used to forbid praying behind people if innovations became widespread and they would not pray except behind someone they trusted and knew that he was from the people of the Sunnah.

### **Examples of judging people in general:**

#### **1. The apostasy of the Berbers (Amazigh) during the Umayyad era:**

Khalifa ibn Khayyat said in the year forty-one: The governorship of Uqba ibn Nafi' for Africa, and in it Amr ibn al-As, who was over Egypt, appointed Uqba ibn Nafi' al-Fihri, who is the son of Khalid Amr; Africa, so he reached Lubik and Maraqiya, **so they obeyed and then disbelieved**, so he invaded them in the same year, so he killed and took captives. «Tarikh Khalifa ibn Khayyat (p. 204)»

Ibn al-Kindi (d. 353 AH) said: Amr ibn al-As contracted with Sharik ibn Sumay al-Ghutifi to invade the Luwata of the Berbers, so Sharik invaded them in the year forty, **so he reconciled with them, then they broke after that on Amr ibn al-As**, so he sent to them Uqba ibn Nafi' ibn Abd al-Qais al-Fihri in the year forty-one, so he invaded them. Ali ibn Qudayd narrated to me, from Ubayd Allah ibn Said ibn Ufayr, from his father, from Ibn Lahi'a, from Hubayra, who said: **The Luwata had been reconciled, so they were on [what] they had been reconciled with until they broke it during the time of Mu'awiyah**, so Uqba ibn Nafi' invaded them, so they moved away in the side of Tripoli, so Uqba fought them until he defeated them, so they asked him to reconcile with them and make a covenant with them, but he refused them and said: Verily, there is no covenant for a polytheist with us, verily Allah the Glorified and Sublime says in His Book: {How can there be a covenant for the polytheists} (At-Tawbah: 7), but I will accept your pledge on the condition that you fulfill your duty towards me and my pact, if we wish, we will reinstate you, and if we wish, we will sell you. «Kitab al-Wulat wa Kitab al-Qudat by Ibn al-Kindi (p. 27) - Dar al-Kutub al-Ilmiyyah Edition»

Ibn Abi Zaid al-Qayrawani said: **The Berbers in Morocco apostatized twelve times and the word of Islam did not settle in them except during the reign of Musa bin Nusayr and after him.** «Tarikh Ibn Khaldun (206/1)»

## 2. The apostasy of the Basra desert in the year seventy-six and one hundred:

Ya'qub ibn Sufyan Al-Fasaweei said: Abdur-Rahman ibn Amr narrated to us: Abu Mushir said: I sat with Saeed ibn Abd Al-Aziz Al-Tanukhi for twelve years. He died in the year one hundred & seventy-six. **In the same year, the Bedouins of Al-Basrah apostatized.** They abandoned prayer, committed highway robbery, and violated the prohibitions. «Al-Ma'rifah wal-Tarikh by Ya'qub ibn Sufyan Al-Fasaweei | In the Year Eighty-six after One Hundred (34/1)»

## 3. The apostasy of the people of Qom during the time of Yaqub al-Qummi (d. 180 AH):p

Abu Nu'aim al-Asbahani said in the biography of Ya'qub al-Qummi: Ya'qub ibn Abd Allah ibn Sa'd ibn Malik ibn Hani ibn Amer ibn Abi Amer al-Ash'ari, Abu al-Hasan, died in Qazvin in the year seventy-four. He narrates from Isa ibn Jariya and Abd Allah ibn Muhammad ibn Aqil. Jarir and Ibn Mahdi narrated from him. **Jarir used to say when he saw him: This is a believer from the people of Pharaoh.** «Akhbar Asbahan by Abu Nu'aim (p. 330)»

Abu Nu'aim al-Asbahani said: Jarir ibn Abd Al-Hamid, when he saw him, he said: **This is the believer from the people of Pharaoh, meaning because of how numerous the Rafidah were in Qom.** «Tarikh Al-Islam (767/4)»

Abu Al-Hussein Al-Malati said: The fourteenth sect of the Imamiyyah are the people of Qum. Their saying is close to the saying of the Ismailis, except that they follow fatalism and anthropomorphism. They combine Dhuhr and Asr prayers at the beginning of the sun's decline, and Maghrib and Isha prayers in the latter part of the night at the end of the time of Maghrib according to them. They perform the Fajr prayer between the rising of the first dawn that is called "dhanab Al-Sirhan," and they wipe their feet, the top and the bottom, with water during ablution. They have great criticism and insults against the Salaf. To the extent that one of them takes something or a model, stuffs it with straw or wool, names it Abu Bakr, Umar, and Uthman (may Allah be pleased with them), and beats it with a stick until he crushes it in order to relieve what is in his heart of malice towards those who believe, along with things of their doctrines that are too despicable to mention, the doctrines of the lowly, blind people, the brothers of the apes, rather the apes are better than them. «At-Tanbih wa'l-Radd (p. 32-33)»

## 4. Fatwa of the companions of Malik on the people of the Salihyya in Morocco:

Ibn Abi Zayd Al-Qayrawani said: Ibn Habib said in a book he devoted to the biography of the apostates. He was written to and asked about a group of Berbers in the Maghreb who are called Al-Salihyyah. A man came to them claiming prophethood, calling himself Salih, and told them that Muhammad was only

sent to the Arabs and ordered them to break the fast of Ramadan and to fast Rajab, and other things that he prescribed for them. So, they believed him and apostatized. They remained on this and multiplied. The Muslims fought them more than once. Ibn Habib wrote to them: **If they are taken captive and defeated, or some of them are defeated, then they and their offspring shall be treated as apostates. The adults among them are called to repent. If they repent, that is good, and if not, they are killed. Likewise, their children who have attained puberty. They are not taken into bondage, and it is not permissible to enslave them through captivity. Anyone who was born to an apostate after his apostasy bears the same ruling as the apostate. None of their descendants are enslaved. The young child is forced to accept Islam, and those who reach puberty are called to repent. If he does not repent, he is killed. He mentioned that everyone who asked him about that from among the companions of Malik said the same.** «Al-Nawader wal-Ziyyadat (502-503/14) – Dar Al-Gharb»

#### **5. What was mentioned of the state of the people of Isbahan in the year twenty-three and three hundred:**

The narrator Abu Bakr Ahmad ibn Muhammad ibn Ahmad ibn Ja'far al-Yazdi from Isbahan reported that he heard Abu Ja'far Muhammad ibn Abdullah ibn al-Haytham al-Thimiri say: "I met Abu al-Abbas ibn Uqdat in Kufa in the year twenty-three and three hundred. I asked him to repeat what I had missed from the gathering, but he refused. I insisted, and he asked me, **'Which city are you from?' I replied, 'From Isbahan.' He then said, 'They are Nasibis who harbor enmity towards the family of the Messenger of Allah (ﷺ).'**» «Al-Jami' li Akhlaq al-Rawi wa Adab al-Sami' | recording from peers»

#### **6. What was mentioned about the state of the people of Shibam<sup>3</sup> at the time of Abu al-Qasim al-Tabarani (d. 360 AH):**

Al-Tabarani said: I was ill and in a shop in Shibam City. I heard someone reciting this verse and said that Ali had gathered it and recited it: **فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ** "So when We have recited it (with an extra Alif) [through Gabriel], then follow its recitation." (75:18) **and his people were extremists of the Shiite sect.** I wanted to refute him, but one of the strangers prevented me from doing so. He said: **The people of this city are all Rafidis.** If you said something, your life will be at stake. Remain silent. «Al-Ansab by As-Samani | Al-Shibani (51/8)»

#### **7. The Apostasy of the Sanhaja and Moroccan Tribes during the Almoravid Era:**

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<sup>3</sup> A city in Hadramout, Yemen

It is mentioned in «Al-Istiqsa li-Akhbar Duwal al-Maghrib al-Aqsa (5-10/2)»: The story of the leadership of Yahya ibn Ibrahim al-Judali and his dealings with Sheikh Abu Imran al-Fasi, may Allah have mercy on them both.

Upon the death of Abu Abdullah ibn Tifawt, Yahya ibn Ibrahim al-Judali assumed leadership of the Sanhaja. Judala and Lamtuna were two brother tribes descended from one father. Each was a large tribe inhabiting the desert bordering the land of Sudan, with the Atlantic Ocean to their west. Amir Yahya ibn Ibrahim continued to lead the Sanhaja and wage war against their enemies until the year 427 AH. He then appointed his son, Ibrahim ibn Yahya, as his successor and embarked on a pilgrimage to the east.

Upon completing his pilgrimage and visits, he set out to return to his homeland. On his way back, he passed through Kairouan, where he met the esteemed jurist, Abu Imran al-Fasi. Yahya attended Abu Imran's study circles and was deeply moved by his sermons. Sheikh Abu Imran observed Yahya's inclination towards righteousness and was impressed by his character. He inquired about his name, lineage, and homeland. Yahya informed him of all these details and described the vastness of his land and its large population.

The Sheikh then asked about the schools of thought they followed. Yahya replied, "They are a people overcome by ignorance, lacking any prominent scholar." The Sheikh tested him further, questioning him about the tenets of his religion. He found Yahya to be unaware of any, except that he was eager to learn and possessed sincere intentions and beliefs. The Sheikh asked, "What prevents you from seeking knowledge?" Yahya replied, "My master, the absence of a scholar in my land. There is no one in my country who can even recite the Quran, let alone possess knowledge. Nevertheless, the people of my land love and desire goodness. If only they had someone to teach them the Quran, instruct them in knowledge, educate them in their religion, and teach them the Book, the Sunnah, and the principles of Islam. If you desire reward from Allah Almighty, send with me some of your students to recite the Quran to them, educate them in religion, and benefit them. You and your student will receive a great reward from Allah Almighty for guiding them."

Sheikh Abu Imran urged his students to undertake this task, but they found the prospect of entering the desert daunting and expressed their apprehension. Sheikh Abu Imran then said to Yahya ibn Ibrahim, "I know of a skilled, pious jurist in the land of the Masmuda, who has acquired much knowledge from me. His name is Wajjaj ibn Zallu al-Lamti, from Sus al-Aqsa. I will write him a letter to see if he can send one of his students with you. Go to him, perhaps you will find what you seek."

Sheikh Abu Imran wrote a letter to Wajjaj, stating, "After greetings, when the bearer of this letter, Yahya ibn Ibrahim al-Judali, reaches you, send with him one of your students whose knowledge, piety, righteousness, and good judgment you trust. He is to recite the Quran to them, teach them the



principles of Islam, educate them in the religion of Allah. You and he will have great reward and recompense in this. Allah does not waste the reward of those who do good.”

Abu Muhammad Wajjaj was one of the Tashuf scholars. It is said about him and his followers, “Among them is Wajjaj ibn Zallu al-Lamti, from Sus al-Aqsa. He traveled to Kairouan and studied under Abu Imran al-Fasi. He then returned to Sus al-Aqsa and built a house which he named ‘Dar al-Murabitin’ for students of knowledge and reciters of the Quran. The Masmuda used to visit him and seek blessings from his prayers. Whenever they were afflicted by drought, they would ask him to pray for rain.”

Yahya ibn Ibrahim set off with Sheikh Abu Imran’s letter until he reached the jurist Wajjaj in the city of Nafis. This was in the month of Rajab, 430 AH. He greeted him and presented the letter. The jurist Wajjaj examined the letter, then gathered his students, read it to them, and urged them to fulfill Sheikh Abu Imran’s request. A man among them named Abdullah ibn Yasin al-Jazuli volunteered. He was one of the most astute students, a man of knowledge, piety, righteousness, and good judgment, well-versed in various sciences. He departed with Yahya ibn Ibrahim to the desert, and what transpired thereafter will be narrated to you shortly.

Upon Yahya ibn Ibrahim’s return to his land, accompanied by the jurist Abdullah ibn Yasin al-Jazuli, the tribes of Judala and Lamtuna received them with joy. They were delighted by the arrival of the jurist and showered him with great respect and kindness. Abdullah ibn Yasin began teaching them the Quran, establishing the rituals of religion, and governing them according to the etiquette of Islamic law. He found them marrying more than four free women. He told them, “This is not from the Sunnah. The Sunnah of Islam is for a man to marry only four free women. He is allowed to have as many female slaves as he wishes.” He commanded them to do what is good and forbade them from evil, restraining them from many of their corrupt customs. He was strict in this regard.

However, they rejected him, found his teachings difficult, and abandoned learning from him due to the hardships of religious obligations he imposed on them. When Abdullah ibn Yasin witnessed their aversion to him and their adherence to their desires, he decided to leave them for the land of Sudan, whose people had recently embraced Islam. Yahya ibn Ibrahim would not hear of it **and said to him, “I brought you here to benefit from your knowledge for myself. I am not responsible for those among my people who stray.” His people, at that time, knew nothing of Islam except for the testimony of faith, neglecting all other pillars and principles.**

Yahya ibn Ibrahim then said to Abdullah ibn Yasin, “Do you have any advice for me, considering you seek the Hereafter?” Abdullah replied, “What is it?” Yahya said, “There is an island in the sea” – Ibn Khaldun states: “This is the Nile River, surrounding it from all sides. It becomes shallow in the summer, fordable on foot, and deep in the winter, requiring boats to cross.” – Yahya ibn Ibrahim continued, “It contains pure sustenance from wild trees and game from both land and sea. We can go there, sustain ourselves

from its lawful provisions, and worship Allah Almighty until we die.” Abdullah ibn Yasin replied, “This is a good plan. Let us go there, in the name of Allah.”

They entered the island, along with seven men from Judala. Abdullah ibn Yasin established a Ribat (religious fortress) there and settled with his companions, worshipping Allah Almighty for three months. News spread about them and their retreat for the sake of their religion, seeking Paradise and salvation from Hellfire. People began flocking to them, repenting before them. Abdullah ibn Yasin taught them the Quran, guided them towards righteousness, encouraged them with the rewards of Allah, and warned them of the pain of His punishment, until his love filled their hearts.

It wasn't long before he had gathered around him nearly a thousand students. What happened next, you will hear shortly, about Abdullah ibn Yasin's initiation of Jihad, his declaration of the call to Islam, and all that transpired.

When Abdullah ibn Yasin had gathered around him nearly a thousand men from the nobles of Sanhaja, he named them “Al-Murabitun” (those who devote themselves to the cause of Allah) because of their commitment to his Ribat. Once their faith was strengthened and firmly rooted, he stood among them, delivering a sermon. He urged them to strive for Paradise and warned them of Hellfire. He commanded them to fear Allah, enjoin good, forbid evil, and informed them of the rewards and great recompense Allah Almighty bestows upon those who do so. He then called upon them to wage Jihad against those Sanhaja tribes who opposed them.

He said, "O Murabitun, you are now a large group, nearly a thousand strong. A thousand will not be defeated due to their small number. You are the leaders and chiefs of your tribes. Allah Almighty has reformed you and guided you to His Straight Path. It is your duty to thank Him for His blessings by enjoining good, forbidding evil, and striving in the cause of Allah with true striving.” They replied, “O blessed Sheikh, command us as you wish, you will find us obedient and listening. Even if you commanded us to kill our fathers, we would do it.”

He said to them, “Go forth with the blessings of Allah, **warn your people, make them fear Allah's punishment, and convey His message to them. If they repent, then leave them be. But if they refuse, persist in their error, and plunge into their transgression, then seek help from Allah Almighty against them and fight them until Allah judges between us, for He is the best of judges.**”

Each man went to his people and tribe, preaching to them, warning them, and calling upon them to abandon their wicked ways. However, they paid no heed.

Abdullah ibn Yasin then went out to them himself, gathering their tribal leaders and dignitaries. He presented Allah's argument to them, called them to repentance, encouraged them with Paradise, and warned them of Hellfire. He remained among them, admonishing them for seven days. Yet, they paid no attention to his words and only grew more corrupt.

Despairing of them, he said to his companions, "We have fulfilled our duty of conveying the message, warning, and excusing ourselves. **It is now incumbent upon us to fight them. Attack them with the blessings of Allah.**"

**He began with the tribe of Judala, attacking them with three thousand Murabitun. They were defeated before him. He killed many of them, while the rest embraced Islam anew. Their condition improved, and they fulfilled all the obligations Allah had ordained upon them. This was in the month of Safar, 434 AH.**

**He then marched towards the tribe of Lamtuna, descended upon them, and fought them until Allah granted him victory. They submitted to his authority and pledged to uphold the Book and the Sunnah. He then proceeded to the tribe of Masufa, fought them until they submitted, and took their pledge, as he had done with Lamtuna and Judala.**

**Witnessing this, the rest of the Sanhaja hastened to repent and pledge allegiance, declaring their obedience and submission to him.** He purified every repentant person who came to him by having him lashed a hundred times. He then taught them the Quran and the principles of Islam. He commanded them to pray, pay Zakat, and fulfill their tithes. He established a treasury to collect these funds. He then began purchasing weapons and equipping armies with the collected wealth.

He continued to conquer tribes until he ruled over all the lands of the Sahara and subdued its tribes. He took the spoils of war from those battles and distributed them among the Murabitun. He sent a vast sum of money, collected from Zakat, tithes, and one-fifth levies, to the students of knowledge in the land of the Masmuda.

His fame spread throughout the Sahara and its surrounding lands, reaching Sudan, the Hijaz, the Masmuda, and all corners of the Maghreb. News spread of a man in Judala who called to Allah Almighty and the Straight Path, judged according to Allah's revelations, and was humble and detached from worldly possessions. His reputation soared throughout the land, his influence captivating hearts, and people loved him.

Yahya ibn Ibrahim al-Judali passed away shortly thereafter. Ibn Khaldun mentions that Yahya ibn Ibrahim's death occurred before Abdullah ibn Yasin and his companions retreated to the island. And Allah knows best.

#### **8. The apostasy of the people of Daylam<sup>4</sup> during the time of Abu al-Hasan al-Suhayli in the year 430 AH:**

Ibn Asakir said: I found in the handwriting of some of the people of Damascus, Abu al-Hasan bin Ahmed al-Suhayli in Damascus in its mosque on a Saturday after the afternoon of a night that remained from Shawwal in the year 431, and in this was his departure from the country, he said: I saw in the lands of Gilan<sup>5</sup> in the year 430 a man whose eyes were in the middle of his head, and there was nothing in the place of his eyes except a mole between black and white, he said: And he told us in this year, he said: **I was in the lands of Daylaman, and most of them are Rafidi, and I used to pray there alone, hanging my hands to the sides according to their Madhab for fear of them, and they say that the Qur'an was created, so I left their abode** and entered a town known as the town of Kawtam<sup>6</sup>, and I prayed the dhur (noon) prayer with the congregation beside a young man, so when I finished the prayer, I said: Praise be to Allah who saved us from the unjust people, so he said: What is that? I said: **I was in the lands of Daylaman and I did not pray with the congregation.**" «Tarikh Dimashq (242/41)»

#### **9. The Apostasy of the People of Manbij<sup>7</sup> During the Time of the Manbij Hunter (d. 571-580 AH):**

In «Tarikh al-Islam (653/12)», it is stated: (369) Salama the ascetic from Manbij, friend of Sheikh Adi (date of death: 571-580 AH).

Al-Hafiz Abd al-Qadir al-Ruhawi said: He stayed in Mosul for a while during the time of the Banu al-Shahrazoori when no one dared to openly follow the Hanbali or Sunni doctrines in Mosul. He then moved to Manbij, where he resided until his death. He earned his living by making mats and selling them. I visited him in Manbij, in his house, where he was sitting on a mat that he was weaving. He stopped weaving and turned to me to talk. I saw in him dignity, intelligence, restraint of speech, and freedom from fabrications. He had made it a rule to stay home and stopped going out with **the congregation because the people of Manbij had converted to the Ash'ari creed and hated the Hanbalis** because of a preacher named Al-Damagh who had come to Manbij and stayed there for a while, preaching and trying to convince them. **The town was devoid of scholars, so his words found fertile ground in their hearts.** I heard a man say to Sheikh Askar al-Nusibi: "The people of Manbij now hate the

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<sup>4</sup> A village in Isfahan in the direction of Kharjan.

<sup>5</sup> The name of many towns behind Tabaristan, and the non-Arabs call it Kilan.

<sup>6</sup> A Town on the outskirts of Gilan.

<sup>7</sup> A region west of the Furat, northeast of Aleppo.

people of Harran.” He replied: “None hate the people of Harran except those who are devoid of all good.”

I heard Sheikh Salama say: “When Al-Damagh left for Damascus and died, we received the news. They stood up to pray for him, but I did not. They said to me: ‘Why aren’t you praying for him?’ I answered: ‘No, it is better for me to stay seated.’ They also asked me: ‘Why don’t you go out with the congregation?’ I said: ‘Your congregation has become a sect.’

Sheikh Abu Bakr ibn Isma’il al-Harrani, the ascetic, passed by Manbij but did not come to see me. He sent a message, saying: “I did not come to you because of the people of Manbij. What is my fault in this?” Sheikh Abu Bakr used to mention him a lot, praise him, and urge people to visit him. He was the one who introduced him to us. End quote.

#### **10. What was mentioned about the state of some of the villages falsely affiliated to Islam in the sixth and seventh centuries:**

Abu Ishaq al-Saffar al-Bukhari (d. 532 AH) said: Every abode where the Mu'tazila have the upper hand, such as the camp of Mukram, or a place where the Khawarij have the upper hand, such as the mountains of Oman and the districts of Sijistan, or where the Qarmatians have the upper hand, such as Hajar and Cairo in the gate of Egypt, **if the people of the Sunnah are weak in it and cannot stay in it except by hiding their doctrine or on a dhimma or jizya; then that abode is an abode of disbelief and it is obligatory to fight its people, and everyone who is found in that abode is a disbeliever except for those who have shown Islam with certainty.** «Talkhis al-Adilah (735-736/2)»

Yaqut al-Hamawi (d. 626 AH) said: Al-Karkh was originally in the middle of Baghdad and the neighborhoods around it, but now it is a neighborhood on its own, isolated in the middle of the ruins and there are neighborhoods around it, but it is not mixed with them, so between its east and the qiblah is the neighborhood of Bab al-Basra and its people are all Sunni Hanbalis, there is none other than that, and between them is about a horse's ride, and in its south is the neighborhood known as the River of the Qallaiyin and between them is less than between them and Bab al-Basra, and its people are also Sunni Hanbalis, and on the left of its qiblah is a neighborhood known as Bab al-Mahwal and its people are also Sunni, and in its qiblah is the River of al-Sarat, and in its east is the monument of Baghdad and many neighborhoods, **and the people of al-Karkh are all Imami Shiites, there is no Sunni among them at all.** «Mu’jam Al-Buldan (448/4)»

It was mentioned in the biography of Dhaker bin Abdul-Wahhab bin Abdul-Karim bin al-Mutawwaj (d. 636 AH): He heard from the hafiz Abu al-Qasim bin Asakir. He died in Saqba in Jumada al-Ula. Al-Zaki al-Barzali, al-Majd ibn al-Hulwaniyya, and al-Tullaba narrated from him. And Ibn al-Hajib wrote about him and said: An illiterate sheikh, who hardly knows what people are in, his memory is in what I used to hear

from him about the incidents that took place between the people of Kafr Batna and Saqba<sup>8</sup> during the walnut harvesting season, and what happens from cursing and insults because of the hostility of the doctrine, **since the people of Kafr Batna are Hanbalis, and the people of Saqba are Ash'aris...** «Tarikh al-Islam (289/86)»

**11. What was mentioned about the state of the people of Najd, the Hijaz, and other Arab countries before the call of Muhammad bin Abdul Wahhab (d. 1206 AH):**

Muhammad ibn Abd al-Wahhab said: "And how beautiful is what one of the Bedouins said when he came to us and heard something of Islam. He said: **'I bear witness that we are infidels,' meaning himself and all the Bedouins, 'and I bear witness that the one who calls us Muslims is an infidel.'**" «Al-Ajwiba al-Najdiyyah (119/8)»

Muhammad ibn Abd al-Wahhab, explaining the importance of the issue in response to those who argued in favor of the Bedouins because of their utterance of Islam: "The scholars of our time say: Whoever says, 'There is no God but Allah' is a Muslim, his money and blood are forbidden, he is not to be disbelieved or fought, even if they explicitly state that in the case of the Bedouins, who deny the resurrection, reject all the divine laws, and claim that their false law is Allah's right. And if any of them were to ask his disputant to dispute with him according to Allah's law, they would consider it one of the greatest abominations. And in general, they disbelieve in the Quran from beginning to end, and they disbelieve in the entire religion of the Messenger, while acknowledging it and acknowledging that their law was invented for them by their fathers is disbelief in Allah's law. And the scholars of the time acknowledge all this and say: 'There is not a hair of Islam in them.' But whoever says, "There is no God but Allah,' is a Muslim, his money and blood are forbidden, even if there is not a hair of Islam in him". And this statement was received by the common people from their scholars, and they denied what Allah and His Messenger made clear. Rather, they disbelieved those who believed Allah and His Messenger in this matter and said: 'Whoever made Takfir (excommunication) on a Muslim has disbelieved.' And a Muslim, in their view, is one who does not have a hair of Islam in him, except that he says, 'There is no God but Allah.' So, know, may Allah have mercy on you, that this issue is the most important thing for you, because it is disbelief and Islam. If you believe them, you have disbelieved in what Allah revealed to His Messenger, as we have mentioned to you from the Quran, the Sunnah, and the Ijma (consensus). And if you believe Allah and His Messenger, they will turn against you and Takfir (excommunicate) you. And this is clear disbelief in the Quran and the Messenger. This issue has spread throughout the earth, east and west, and only a few have been saved from it. If you hope for Paradise and fear Hell, then seek clarity in this issue, and do not be neglect seeking it, because of the great need for it, because it is Islam and disbelief. And say: O Allah! Inspire in me guidance and deliver me from the evils within myself, and make me understand about You, and teach me from You, and protect me from the misguidances of the trials as long as you keep me alive.' And we will add clarification to this issue clarification and indications to it, because of the great need for it. We say: The intelligent man pays attention to one story, which is

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<sup>8</sup> Two neighboring towns in Damascus.

that the Banu Hanifa are the most famous of the apostates, and they are the ones whom the common people know as the apostates, and they are to the people the ugliest of the apostates and the greatest of them in disbelief. And with all this, they testify that there is no God but Allah and that Muhammad is the Messenger of Allah, and they call to prayer and pray. And despite all this, most of them think that the Prophet (ﷺ) ordered them to do so, because of the witnesses who are with them, the men. And the one who knows this and does not doubt it says: "Whoever says, 'There is no God but Allah,' is a Muslim, even if there is not a hair of Islam in him, rather (even) if he abandons it and mocks it intentionally." So glory be to the One who flips the hearts and eyes as He wills. How can it come together in the heart of one who has a mind, even if he is the most ignorant of people, that he knows that the Banu Hanifa disbelieved, even though their condition is as we have mentioned, and that the Bedouins are [upon] Islam even if they abandoned all of Islam and denied it and mocked it intentionally, because they say, 'There is no God but Allah'? But I bear witness that Allah is over all things capable." We ask Allah to firmly establish our hearts upon His religion and not to deviate our hearts after He has guided us, and to grant us mercy from Him, for He is the Giver. «Al-Ajwiba al-Najdiyyah (385-388/9)»

Muhammad ibn Abd al-Wahhab said: "These devils from the mischievous of mankind who argue about Allah after he had been answered, when they see someone teaching people what Muhammad ordered them to do, from testifying that there is no God but Allah, and what he forbade them from doing, such as believing in righteous creatures and others, they stand up arguing and confusing people and saying: 'How do you Takfir (excommunicate) Muslims? How do you curse the dead, the people of so-and-so, the people of so-and-so, the people of so-and-so?' And their purpose in this is so that the meaning of 'There is no God but Allah' does not become clear, and so that it does not become clear that believing in the righteous in terms of benefit and harm and invoking them is disbelief that removes one from the religion. So, the people say to them: 'Before that, you were ignorant. Why didn't you order us to do this?' And I will tell you about myself. By Allah, of Whom there is no God but Him, I sought knowledge, and those who knew me believed that I had knowledge, **and at that time I did not know the meaning of 'There is no God but Allah,' nor did I know the religion of Islam, before this good that Allah bestowed upon me. Nor did my sheikhs, none of them knew that. So, whoever claims among the scholars of al-Arid that he knew the meaning of 'There is no God but Allah,' or knew the meaning of Islam before this time, or claims among his sheikhs that any of them knew that, has lied and slandered, and deceived people, and praised himself for what is not in him.**" «Al-Ajwiba al-Najdiyyah (50-51/10)»

A group of sheikhs of Najd said: "So the blood and money of the servant are not protected until he comes with these two things: the first is his saying, 'There is no God but Allah,' and what is meant is its meaning, not just its utterance, and its meaning is the singling out Allah in all types of worship. The second thing is disbelief in what is worshipped besides Allah, and what is meant by that is pronouncing Takfir upon the polytheists and disassociating oneself from them and from what they worship with Allah. **So, whoever does not Takfir (excommunicate) the polytheists of the Turkish state and the worshippers of graves, such as the people of Mecca and others, who worshipped the righteous and turned away from the monotheism of Allah to polytheism, and replaced the Sunnah of His Messenger (ﷺ) with innovations, is a disbeliever like them, even if he hates their religion and hates them and loves Islam and the Muslims. For the one who does not Takfir (excommunicate) the polytheists does not believe in**

**the Quran, for the Quran has excommunicated the polytheists and called for their Takfir (excommunication), animosity and fighting against them." «Al-Ajwiba al-Najdiyyah (291/9)»**

Hussein ibn Abi Bakr ibn Ghannam (d. 1225 AH) documented this era and mentioned the state of the people in it, where he said: "Most of the Muslims at the beginning of the twelfth century AH had fallen into polytheism and returned to ignorance, and the light of guidance had been extinguished in their souls, due to the prevalence of ignorance upon them and the rise of those with whims and misguidance. Thus, they casted the Book of Allah Almighty behind their backs and followed what they found their fathers upon of misguidance. And they thought that their fathers were more knowledgeable of the truth and more knowledgeable of the way of righteousness for them. So, they turned to the worship of the saints and the righteous, their dead and their living, seeking help from them in calamities and accidents, and seeking their help in fulfilling their needs and relieving their hardships. Many of them even saw in inanimate objects, such as stones and trees, the ability to provide benefit and ward off harm. And the devil adorned for them that they would attain reward by doing so, so that it would bring them closer to Allah Almighty. And they continued to worship their idols until the saying of Allah Almighty: {And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.} (Al-Hashr: 19) was confirmed in them. And they innovated of disbelief and immorality, and polytheism by worshipping the people of the graves, and making vows to them, and supplicating to them, which they did more than the people of ignorance. So, their devils prescribed for them in the religion what Allah did not permit, and they made for others besides Him, the Exalted, what is not permissible to direct towards except to Him. And indeed, misguidance and error and change in religion have occurred since ancient times, then the ages followed one another and the years passed, and misguidance increased and error spread, until there came those who thought that religion was that error and excess, because they found their fathers and grandfathers upon it. And many of the scholars have stated this in their books that were authored on what has happened of innovations and occurrences, and what has been changed from the beacons of religion and the symbols of Islam.

So, most of the people then devoted themselves to invoking the saints and the righteous, their dead and their living, and they were tempted to believe in their ability to provide benefit and ward off evil without Allah. So, they turned to them to fulfill their needs, and they made permissible by that what Allah had forbidden, and they forgot His saying, the Exalted: {And Allah says: 'Do not take two gods. He is only one God. So, fear Me.'} (An-Nahl: 51). And His saying, the Exalted: {And whatever favor you have is from Allah. Then when adversity touches you, to Him you cry for help.} (An-Nahl: 53). And His saying, the Exalted: {Say: 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down any authority, and that you say about Allah that which you do not know.'} (Al-A'raf: 33).

And this misguidance spread until it covered all the lands of the Muslims. In the lands of Najd, there was a great matter and a great horror. The people used to go to the grave of Zayd ibn al-Khattab in al-Jubayla, invoking him to relieve their sorrows, remove their trials, and fulfill their needs. And they used to claim that there were graves of some of the Companions in a village in al-Diriyyah, so they devoted themselves



to worshipping them and its people became greater in their hearts than Allah in fear and awe. So, they drew close to them, thinking that they were quicker to respond to their needs than Allah, it is as if Allah Almighty meant them by His saying: {Is it false gods that you desire instead of Allah?} (As-Saffat: 86). And it is as if their answer was always: {Indeed, we found our fathers upon a way, and we are following in their footsteps.} (Az-Zukhruf: 22). And they used to come to the valley of Ghubayr with evil that is not known like it. They claimed that the grave of Dhirar ibn al-Azwar was there, and that is a pure lie and a slander that the devil depicted and portrayed for them, and he deceived them about it without them realizing it. And the women and men used to come to the town of al-Fada, where the mention of the palm tree known as al-Fajjal is frequent, and they would do the ugliest of deeds there, and they would seek blessings from it and believe in it. So, the woman would come to it when she was delayed in marriage and she would hold it with her hands, hoping that her distress would be relieved, and she would say: 'O virile of virili, I want a husband before the year!' And groups of people used to visit the tree of al-Tarfiyyah, seeking blessings from it and hanging rags on it if a woman were to give birth to a male child, so that he might be safe from death. And at the bottom of al-Diriyyah is a large cave that they claim that Allah Almighty created in the mountain for a woman called the daughter of the prince. Some of the wicked wanted to wrong her, so she cried out and called upon Allah, and the cave opened up for her by the permission of the Most High, and it protected her from that evil. So, they used to send meat and bread to that cave and send all kinds of gifts, and they forgot His saying, the Exalted: {He said: 'Do you worship that which you have carved? And Allah created you and what you do.'} (As-Saffat: 95-96). And they had a man among them named "Taj" whom they followed in the way of the Tawaghit (pl. of Taghut), so they directed vows to him and turned to him in supplication, and believed in him in terms of causing benefit and harm. And they used to come to him in droves to fulfill their affairs, and he used to come to them from his country al-Kharj to al-Diriyyah to collect what had been gathered from the vows and taxes. And the people of all the neighboring countries believed in him with great conviction, so the rulers feared him, and the people feared his supporters and entourage, so they did not expose them to what they hated, and they claimed terrible claims about them and attributed ugly stories to them. And because of the abundance of what they transmitted and spread about it, they believed what was in it of lies and falsehood. So, they claimed that he was blind and that he came from his country al-Kharj without a guide to guide him, and other than that of stories and beliefs by which they went astray from the straight path and turned away from the sincere supplication of Allah alone, the Lord of the worlds, who {answers the distressed when he calls upon Him and removes the evil and makes you successors on the earth. Is there a god with Allah? Little do you remember.} (An-Naml: 62).

As for what is being done now in the sacred sanctuary of Mecca, may Allah increase its elevation and honor, it is much more than other than it. In those purified places, groups of Bedouins come with immorality, misguidance, and disobedience, filling the heart with sorrow and sadness, for the prohibitions and the limits have been violated in it, and the people of falsehood had (round) trips in it. So where is His saying, the Exalted: {And when We designated for Abraham the site of the House, saying: 'Do not associate anything with Me and purify My House for those who perform tawaf and those who stand (in prayer) and those who bow and prostrate.'} (Al-Hajj: 26). And His saying, the Exalted: {And whoever intends therein any deviation from the truth by wrongdoing - We will make him taste a painful punishment.} (Al-Hajj: 25). And indeed, they declared all of that and manifested it openly, and none of the people of knowledge stood up to remove this misguidance, but rather they conspired to oppose the

truth and tried to change what was right. {And they argue with falsehood to overcome the truth thereby. So, I seized them, and how terrible was My punishment.} (Ghafir: 5). So, from that is what is done at the dome of Abu Talib, and they know that he is a transgressing and usurping ruler who used to go out to the lands of Najd and impose a tax on them from money. If he was given what he wanted, he would leave, otherwise he would oppose them and fight them. So, they came to his grave with megaphone cones and signs, seeking help from him when calamities occurred and disasters descended. And so is what is done at the grave of al-Mahjub. They used to magnify his matter and beware of his secret, and seek intercession with him so that their sins would be forgiven. If a transgressor or thief or usurper of property took refuge in one of these two graves, no one would expose him to what he hated or reach him with punishment, so he would not fear the consequences of what he committed. But if a criminal, no matter how small his crime, clung to the Kaaba, he would be dragged from it by the tails, neglecting its right. And from that also is the mixing of women with what is done at the grave of Maymunah bint al-Harith, the mother of the believers, may Allah be pleased with her, in Sharaf, and at the grave of Khadijah, may Allah be pleased with her, in al-Mu'ala, from the mixing of women with men, and the doing of fornication and abominations, and the raising of voices at them with supplication and invocation, and the offering of ransom, which is not permissible for a Muslim to permit or make permissible, let alone see in it a closeness by which he attains reward and virtue.

And what they come to it like that at the grave of Abdullah ibn Abbas, may Allah be pleased with them both, in al-Taif, is from the things that the soul of the ignorant abhors, so how about the scholar? He stands at his grave, the distressed and fearful, supplicating and invoking, and most of the vendors in the markets call out: 'Today is on Allah and on you, O son of Abbas!' Then they ask him for their needs and seek sustenance from him without anyone deterring them or disapproving of what they do.

As for what is done at his grave ﷺ, of the great forbidden things, such as rubbing the cheeks with dust, bowing and prostrating in submission and humility, and making that grave a holiday, it is more common than to be hidden and greater than to be mentioned, because of its fame and prevalence. And the Prophet (ﷺ) cursed the one who did it, and that is enough as a deterrent and threat. And most of the scholars have forbidden what is done at it now, and they have been very strict in that.

And the tongue is unable to describe what is done at the grave of Hamza, and in al-Baqi, and Quba, and the pen is unable to explain it, no matter how much it suffices to mention a little of it:

Nothing is correct in the minds... if the day needs a guide.

As for what is done in Jeddah, it has become a widespread calamity, and it has reached the utmost limit of misguidance and obscenity. In it is a grave sixty cubits long with a dome on top of it, which they claim is the grave of Eve, which was placed by some of the devils of old who prepared and made it, so every year the guardians collect from it what can hardly be imagined, and no one enters to greet his mother except that he hastens to offer the dirhams. And how could anyone, even the meanest of the mean, be

stingy, let alone the noble, in spending some of the ruins of the world in order to enter upon his mother and greet her! And they have a temple called al-Alawi, in which they surpassed all creation in magnifying it, and they surpassed in exaggeration of it all that we have mentioned. If a thief or usurper or murderer entered his grave, no believer or sinner would object to him with anything bad, and no one would dare to take him out of it. So, whoever sought refuge in his grave was protected, and none of the rulers reached out to him with harm. In the year 1220 A.H, a merchant from Jeddah bought a lot of money, more than seventy thousand riyals, from some of the merchants who came from India and al-Hasa. A few days later, he went bankrupt and his condition changed, and he had nothing left to cover half of what was due of him, so he fled to that temple seeking refuge. So, none of the people, noble or humble, great or small, approached him, and he left his house and what was in it of money, and he was not afflicted with little or much, until the merchants gathered and saw that they should give him time and make it easy for him, and they made the money due of him stars in years. And some of the people of religion were among those who advised that.

As for what is in the lands of Egypt and its Upper Egypt of the things that a person is deemed far above from mentioning and enumerating, especially at the graves of the righteous and the worshippers, as the trustworthy have mentioned it in the transmission of news and its narrations, it is more than can be enumerated. Among them is that they come to the grave of Ahmad al-Badawi and the graves of others of the worshippers and ascetics and those known for good, and they call for help and lament, and ask them for aid and urge them to remove calamities, and they circulate stories among themselves, and attribute to them miracles, and they narrate in their gatherings things of the most obscene of abomination and misguidance. They say: So-and-so called for help from so-and-so, so he hastened to help him, and so-and-so complained to the owner of that grave about his condition, so he helped him and removed his distress, and so-and-so complained to him about his need, so he removed his poverty, and the like of this delirium filled with falsehood and slander. And this speech comes out of those countries, and they are filled with scholars and those of investigation and knowledge, and that abomination remains, no one corrects it, but perhaps their hearts open up to it.

As for what is done in the countries of Yemen of polytheism and sedition, it is too much to be investigated, including what the people of eastern Sana'a do with a grave they have called "Al-Hadi"; they used to visit it all together and leave, calling on it and seeking help from it, so the woman would come to it if she had difficulty conceiving or was barren, and she would say a great and ugly word at it, so glory be to the One who does not hasten to punish sins. As for the people of the town of "Bara", they have "Al-Bara'i", who is a man that every near and far person travels to for his invitation, and whom people come to from the duration of days and nights in order to seek help and complain about their situation, and they stay at his grave for the visit, and they approach him with animal sacrifices, as his news was confirmed by those who witnessed it with their own eyes. As for the people of Al-Hijriyyah and those who lived near them and followed their example, they have a grave called "Ibn Alwan", which the public turned to, seeking help from him from the misfortunes of the days, and resorting to him whenever a matter troubled them, and some of them called him "The Savior of the Drowned" as narrated by some of those who heard that, and most of the people of the land and sea among them are delighted when they hear his name mentioned and call for his help even if they are far from him, and

they make vows to him in the sea and on land, and his greatness among the people of his country is beyond description, and they activate megaphone cones and perform mawalid (pl. of mawlid) at his grave, and all kinds of sins and corruption gather at it, so there is no one in the regions of Yemen at this time who equals him in fame, not even from the other regions, and they have in his presence things that they do as a religion, and they repeat them from time to time, and the devil has made them a form of worship, they stab themselves with knives and pins, and they say while they are singing and dancing, and joy and ecstasy have filled their hearts: "O my masters, my heart with you has meaning!"

As for the situation of Hadhramaut, Ash-Shihr, Yafa, and Aden; ignorance has settled in it and corruption has spread, and they have "Al-Eidaroos" what is done at his grave from folly and misguidance that it suffices to summarize its details, and its speaker says: "[Give me] Something for Allah, O Eidaaroos, [give me] something for Allah, O Reviver of Souls!" As for the towns of the coast, they have a lot of that, so the people of Al-Mokha have Ali bin Omar Al-Shadhili, most of them turned to his invitation and sought help from him, they sought his grave in groups and individually, their tongues did not cease to mention him while sitting and standing. As for the people of Al-Hudaydah, they have Sheikh Sadiq, people all turned to glorify him and exaggerate in him, they do not embark on the sea or disembark on the land until they come to him and greet him and ask him for help and support in what they seek. As for the people of Al-Lihya, they have "Al-Zayla'i", and they call him "the Sun"; because his grave is uncovered and there is no dome on it, and they used to direct to him all the vows, and they reached the utmost of ignorance, misguidance, and transgression in exonerating him and calling on him, and the people of the desert among them narrate a story about him, which is that he was a messenger in need, so he wanted to enter his country, and the sun was about to set, and it was for him to enter the country before sunset, so he said to her: Stop, so she stopped and obeyed him; he means in compliance with his saying, this is how they narrated and Allah knows best about the truth of the situation.

And they have the grave of Rabia, which is famous, they do not swear if they want to be truthful in the oath except by it. And they have the greatest calamity and the great dilemma in the lands of Najran and the neighboring countries and the Arabs around it, for they have come with such exonerating of the president who is called among them "the master" who is advanced in his presidency and policy and who manages all their affairs, and from such reverence and the giving of precedence to him and the ugliness of exaggeration in belief in him, which led them to misguidance and atheism, so they directed a share of worship to him, and attributed to him some of the attributes of divinity, until they almost made him a partner with Allah, and he was famous for all that among them, so Allah is exalted above what the oppressors say with great loftiness.

As for what is in Aleppo, Damascus, the farthest of the Levant and its most southern-part, it surpasses description and exceeds enumeration as mentioned by those who witnessed it, for the people of those countries have reached from the devotion to the worship of graves, and the presentation of offerings and vows to them, and the public declaration of immorality and debauchery, and the imposition of taxes on prostitutes, and the taking of customs, a position that cannot be stopped.

In Mosul, the lands of the Kurds and the neighboring countries, and in Iraq, especially Baghdad and the shrine; there is something reprehensible that does not need to be explained, for the people there visit the graves of Abu Hanifa, Marouf Al-Karkhi, and Sheikh Abdul-Qadir, and they turn to them with supplication and help, and they cry and supplicate, and show more reverence and submission than what they direct to Allah in prayer, and that is only because of their belief that all of that is an effective intercession. As for the shrine of Ali bin Abi Talib, may Allah be pleased with him, the Rafidah have turned it into an idol that is worshiped besides Allah, the Creator of creation, so they turn to it with sincere supplication, and pray to it in its gilded dome that they decorated unto his grave, and these ignorant people feel in their hearts from awe and reverence of Ali, may Allah be pleased with him, what they do not feel a tenth of in the presence of Allah, so you see them swearing false oaths by Allah, they do not fear Him nor are they observant of Him in private or public, but they never swear falsely by Ali, and they sanctify his shrine so they do not violate it, and they claim that he has the keys to the unseen, and for this reason they say that visiting him is better than seventy pilgrimages. What we have mentioned is enough as an argument against them in their departure from Islam, for they have exaggerated in it and have come with polytheism greater than what the Christians did with the Messiah, except for the claim of sonship, that they did not dare to do, and they equated them, rather they went beyond them in regards to other vices, so they contradicted with all that the guidance of Ali himself, may Allah be pleased with him, for he burned in his life many people who exaggerated in him, so how rich they were from following the path of misguidance! Similarly is what is done at the shrine of Al-Kadhim and the shrine of Al-Hussein from the reprehensible polytheism and the ugly disbelief, so the children grew up upon this, and the ignorant men grew old upon it, until the mention of Allah could hardly be heard among these lost people, and their habit is to repeat the mention of Ali, Al-Hussein, and the rest of the (Prophet's) family. Likewise is what is done in all the villages of Al-Shatt and Al-Mujarra and around Basra and what is in the middle of it from domes and shrines, especially the grave of Al-Hasan Al-Basri and Al-Zubayr, may Allah be pleased with them, so you see people heading to these graves and directing to them worship & supplication and seeking help from them, and there is no one who denies or rejects this.

As for what is in Qatif and Bahrain from the innovations of the Rafidah and the ugly polytheism, and the pagan shrines, and the manifestations of misguidance; it is hardly hidden from anyone because of its abundance and prevalence." «Tarikh Najd by Ibn Ghannam (p. 13-22)»

As for the argument of some followers of the Najdis with the words of Muhammad bin Abdul-Wahhab that he does not Takfir in general and the like; this is after he appeared in the desert, and called people in it to abandon what they were upon of disbelief and polytheism, and the sheikhs of Najd clarified that in the response to those who argued with his words before the call to Takfir people after the call:

Suleiman bin Suhman said: The argument of the religious people by Takfiring the people of the desert who were in their time with phrases from Sheikh Muhammad bin Abdul-Wahhab regarding the Bedouins who were in his time.

The first matter: The questioner said here: Here is a question that is of various types, which is the one that these religious people from took from the (story of the) Bedouins, which is that whoever reads to

them some of the phrases of Sheikh Muhammad bin Abdul-Wahhab regarding the Bedouins, such as the sixth place of the biography and what was mentioned about the Bedouin who testifies that he and the rest of the Bedouins are kuffar (pl. of kafir), and that the conformist who does not Takfir the Bedouins is a kafir, and the like, so when he reads it to them, they say: Yes, this is the sheikh's saying regarding the Bedouins, and the sheikhs today say and say (i.e. other than this). The answer, and from Allah I derive correctness, is to say: We have shown you in the introduction that these people who go to the desert and call them to Allah and they do not know the details of what the scholars have decided and clarified in the issues of Takfir, but rather they speak by their corrupt opinions and their deficient and failed understandings, because of their lack of knowledge and recognition of the contexts of speech and the situation of the people and their ranks in Islam in regards to their (different) situations and times, and if that was known and famous from their situation and sayings, it was necessary to clarify to you their error and their lack of knowledge and knowledge **of what the people of Najd, their town and their desert dwellers, were upon before their entry into Islam, and what they were upon of disbelief in Allah and association with Him, and what Allah blessed them with after that from their entry into Islam and their knowledge of it and their performance of it, so we say: The people of Najd were before the appearance of this call were upon the utmost of ignorance and misguidance, poverty and need, no sane person doubts that, and no one who knew would argue about it, they were at the utmost of ignorance regarding the matter of their religion, in ignorance they would call on the righteous, and believe (superstitiously) in trees and stones and caves, and they circumambulate the graves of the saints, hoping for good and victory from their side, and they have of the disbelief of al-Itihadiyya (pantheism) and al-Hululiyya (incarnation), and the ignorance of Sufism which they view to be from the branches of faith and the Muhammadan way, and among them there is of abandonment of prayer and prevention of zakah and the consumption of intoxicants, that which is well-known and famous, and other than that from all the obscenities and abominations that cannot be enumerated, and cannot be explored, this is the state of the town dwellers from the people of Najd before the appearance of the call, as for the state of the Bedouins from the people of Najd and others, they are more severe in disbelief and hypocrisy, and more averse to religion with what they are upon of killing the soul and looting money and the committing of prohibitions, as Allah Almighty said: {The desert Arabs are more severe in disbelief and hypocrisy, and more likely not to know the limits of what Allah has revealed to His Messenger} (At-Tawbah: 97), and the saying of the Bedouin who came to the sheikh in al-Diriyah is true on them when Islam became clear to him and he knew that what they were upon before that was disbelief and association with Allah, so he said: I testify by Allah that I and the rest of the Bedouins are kuffar (pl. of kafir), and that the conformist who does not takfir the Bedouins is a kafir, and so what the sheikh mentioned in the sixth place of the biography of the state of the Bedouins at that time, **whom the scholars of their time said that "this is polytheism, but they say: There is no God but Allah, and whoever says it does not disbelieve by anything", and he magnified that and made a great deal about it: their statement that "the Bedouins do not have a hair of Islam on them, but they say: 'There is no God but Allah' and they are [upon] Islam with this phrase, and Islam has forbidden their wealth and their blood" with their acknowledgment that they have abandoned all of Islam!...****

**This speech that the sheikh said regarding the Bedouins is only [about] the state of their disbelief and before their entry into Islam,** then when Allah opened the sheikh's insight, the people knew what was in the Book of their Lord from the evidences of His monotheism for which He created them, and what Allah

forbade them from polytheism which Allah does not forgive except by repentance from it, and Al-Saud helped him in doing that; so they supported him and sheltered him and fought with him the near and the far, until Allah manifested Islam and people entered the religion of Allah in droves, so Allah erased with his call the slogan of polytheism and its shrines, and demolished the houses of disbelief and polytheism and its temples, and suppressed the tyrants and deviants...

Until he said: As for his saying: And the sheikhs today say and say, the answer is to say: Yes, the sheikhs today say: We do not takfir whoever's apparent is Islam, and they do not unrestrictedly Takfir all the people of the desert who are among the people of Islam, but they say: Whoever has the description of disbelief from them is a kafir; like those who worship other than Allah, and associate with Him (in worship) any of the creatures, or arbitrates to the Tawaghit (pl. of Taghut), and see that their judgment is better and superior than the judgment of Allah and His Messenger, or mock the religion of Allah and His Messenger, or deny the resurrection, so whoever has this description that we mentioned from the nullifiers (of Islam) and other than that which can expel from the religion, be he a town or desert dweller; is a kafir. "«Manhaj Ahl al-Haq wa'l Itiba' fi Mukhalafat Ahl al-Jahl wa'l Ibtida' (The Path of the People of Truth and Following in Opposing the People of Ignorance and Innovation) (p. 14-21)»

Suleiman bin Suhman said: And the questioner's saying: Is the desert of Najd on its original (status) of disbelief, did they not surrender to the sheikh's call and did Islam not prevail over them unlike the town dwellers of Najd? Or did they surrender like the town dwellers? so whoever committed a type of polytheism from the types of polytheism which are unanimously agreed upon; his disbelief becomes apparent? And does disbelief prevail over them or not? We say: **We have already presented the answer to this question in detail, and we have shown in it that the people of Najd before the sheikh's call were upon disbelief, and we have shown that all their desert and town dwellers surrendered with that call and Islam prevailed over them,** which made it unnecessary to repeat here. As for the one who has a type of polytheism that takes him outside the fold of the religion, he is an apostate from Islam. Thus, he does not generalize them with disbelief after they have surrendered, and no nullifier of Islam has been fulfilled in them, except a man who does not believe in Allah and the Last Day. "«Manhaj Ahl al-Haq wa'l Itiba' fi Mukhalafat Ahl al-Jahl wa'l Ibtida' (The Path of the People of Truth and Following in Opposing the People of Ignorance and Innovation) (p. 88)»

He also wanted by that to clear himself of Takfiring the Muslims, and the generality of the opponents, and all the people of the earth, and those who are not known to be disbelievers, and takfiring with absolute loyalty and ignorance, and bringing down the tormenting disbelief upon those who have not had the prophetic argument established upon them:

Muhammad bin Abdul-Wahhab said in his message to Muhammad bin Eid: But whoever has shown Islam and we thought that he had come with a contradiction; we do not Takfir him due to suspicion; because certainty does not get removed by suspicion, and we do not Takfir those who we do not know to be disbelievers. «Al-Ajwiba al-Najdiyyah (112/10)»

Muhammad bin Abdul-Wahhab said: As for what the enemies mentioned about me that I Takfir due to suspicion and loyalty, or that I Takfir the ignorant who have not had the argument established upon them; this is a great slander, they want by it to alienate people from the religion of Allah and His Messenger. «Al-Ajwiba al-Najdiyyah (113/10)»

Muhammad bin Abdul-Wahhab said: And among them is what you mentioned: that I Takfir all people except those who follow me, and I claim that their marriage is not correct, and I wonder how this enters the mind of a sane person, does a Muslim or an kafir, a fortune teller or a madman say this?! «Al-Bayan Al-Mubdi li Sheenat al-Qawl al-Mujdi (p. 60)»

The sons of Muhammad bin Abdul-Wahhab and Hamad bin Nasser said: As for Takfiring all the people of the earth, we are innocent of this before Allah, but rather we believe that the nation of Muhammad, may Allah bless him and grant him peace, does not gather on misguidance, but rather Allah has protected them from that, on the tongue of His Prophet Muhammad, may Allah bless him and grant him peace, and a group of it will always be victorious upon the truth, and those who oppose them or those who fail them will not harm them, until the Hour comes, as mentioned in the authentic hadiths from the Messenger of Allah, may Allah bless him and grant him peace, with his informing that his nation will take from what the nations before it took, and follow their traditions, and follow their paths, as it was established in the two Sahihs, from the hadith of Abu Saeed and Abu Hurayrah and others, from the Messenger of Allah, may Allah bless him and grant him peace. «Al-Ajwiba al-Najdiyyah (133/10)»

Hussein and Abdullah, the sons of Muhammad bin Abdul-Wahhab, said in his saying: "We do not Takfir in general", they said: So Takfir in general; that all people are Takfired, their scholars and their ignorant, and those who have the argument established upon them and those who have not. «Al-Ajwiba al-Najdiyyah (145/10)»

Abdullah bin Muhammad bin Abdul-Wahhab said: As for what is falsely accused of us to cover up the truth, and to confuse the creation, that we Takfir people in general, the people of our time and after the six hundred (Hijri), except those who are upon what we are upon, and from what branches of this; that we do not accept the pledge of anyone except after he admits that he was a polytheist, and that his parents died on polytheism with Allah; there is no truth to that, so all these superstitions and the like, when we were asked about them from the first mention, our answer to every question of that was: Glory be to You, this is a great slander, so whoever narrated something from us or attributed it to us, he lied upon us and slandered us. «Al-Hidiya (p. 40)»

Abdul Latif Al-Sheikh said in his response to Uthman bin Mansour: As for his saying: "So he sought to Takfir the Ummah, its elite and laymen, and fought it upon that in general, except for those who agreed with him on his saying"; this phrase indicates recklessness in lying and complete impudence, and the explicit of this phrase is that the sheikh Takfired all this Ummah, from the prophetic mission to the



establishment of the Hour, except for those who agreed with him on his saying that he specialized in.  
«Misbah Al-Dhahab (50-51:1)»

Muhammad Bashir Al-Sahaswani (d. 1326 AH) said: The sheikh and his followers did not Takfir any of the Muslims, they did not believe that they were the Muslims, and that those who opposed them were the polytheists. «Siyanat al-Insan (p. 518)»

Muhammad Rashid Rida (d. 1354 AH) said: Rather, in this book there is a disagreement on what was mentioned and what is against it, for in it that they do not Takfir except those who come with what is disbelief by the consensus of the Muslims. «Siyanat al-Insan (p. 518)»

I said: And the narrations in this statement about the meaning of his saying are numerous, and in it there is an indication that suffices much of the expressions, that his sentence is specific in responding to his enemies who accused him of Takfiring the Muslims, not general in what the term generalized Takfir encompasses, as some of those who associate with him try to promote their deviant ideas through, relying on the ambiguous text from the speech of the latecomers, leaving the decisive text from the speech of Allah and the Hadiths of His Messenger, may Allah bless him and grant him peace, and the consensus of the Ummah that the sound minds and the upright innate dispositions testify to.

## **12. The Fatwa of Hamad bin Ali bin Ateeq (d. 1301 AH) regarding the people of Al-Ahsa.**

Hamad bin Atiq said: It has been seen that if polytheism appears in a country, and prohibitions are declared in it, and the symbols of religion are suspended in it, it becomes a land of disbelief, the wealth of its people is taken as booty, and their blood is shed. And the people of this country have worsened by showing contempt for Allah and His religion, and they have laid down laws that they enforce on the subjects contrary to the Book of Allah and the Sunnah of His Prophet, may Allah bless him and grant him peace. You know that this alone is enough to take those who have come with it outside the fold of Islam. This and we say: there may be in it those who are not judged upon inwardly disbelief from the weak and the like, but regarding the outwardly - and praise be to Allah - the matter is clear, and what the Prophet, may Allah bless him and grant him peace, did with the people of Mecca is enough for you, even though there were weak people among them, as well as what his companions did with many of those who renounced Islam, from violating blood, money and honor, and every rational and knowledgeable person knows that what these people have come with from disbelief and apostasy is more ugly, more obscene and more than what those people did. Go back and look at the texts of the Book and the Sunnah, and in the biography of the Messenger, may Allah bless him and grant him peace, and his companions, you will find it white and pure, and no one deviates from it except one doomed to destruction... O servants of Allah! Where are your minds? The dispute between us and these people is not in prayer, but rather in establishing monotheism and ordering it, and in condemning polytheism and forbidding it and stating that explicitly... But if polytheism is widespread, such as invoking the Kaaba, the Maqam, and the

Hateem, and invoking the prophets and the righteous, and spreading the consequences of polytheism such as fornication, usury, and various types of injustice, and the Sunnah is thrown behind the back, and innovations and heresies spread, and arbitration became to the oppressive imams, and the deputies of the polytheists, and the call became to other than the Qur'an and the Sunnah, and this became known in any country, then there is no doubt for anyone who has the slightest knowledge that this country is ruled upon as a land of disbelief and polytheism, especially if they are hostile to the people of monotheism, and striving to remove their religion, and aiding in the destruction of the lands of Islam, and if you want to establish evidence for that, you will find it in the entirety of the Qur'an, and the scholars are in agreeance upon this, so it is known by necessity to every scholar. As for the saying of the sayers: What you mentioned of polytheism is only from the horizons, not from the people of the country; It is said first: This is either stubbornness or lack of knowledge of reality. It is established that the people of the horizons follow the people of that country in invoking the Kaaba, the Maqam, and the Hateem, as every hearer hears it, and every monotheist knows it. It is said secondly: If this is established and becomes known, then that is sufficient in the matter, and who differentiated in that? «Al-Ajwibah al-Najdiyyah (257-261/9)»

### **13. The words of Hamoud bin Abdullah Al-Tuwaijri (d. 1413 AH) and what he narrated of testimonies on many contemporary countries and societies:**

Hamoud bin Abdullah Al-Tuwaijri said: "The greatest sin by which Allah is disobeyed, and the ultimate desire of Iblis (Satan), cursed be he, is what has been creeping through this Ummah (nation) like poison in the body of the bitten, until it has spread throughout the East and West of the earth, except for what Allah has willed from it, which is very little. Its blazing fire has engulfed most of the Islamic countries, so much so that Islam has fled from it, seeking refuge in its original strongholds, as is known through observation by everyone who understands and comprehends. This chronic disease has been present in this Ummah for a long time, after the three blessed centuries, and its evil has continued to spread and increase with the passage of time, until the era of ignorance (Jahiliyyah) has returned to most Islamic countries, even worse than it was before the Prophet Muhammad ﷺ was sent. No one is safe from the consequences of this deadly disease except those who have purified their belief in the Oneness of Allah, the Lord of the worlds, and adhered to the Sunnah (teachings) of the Messenger ﷺ; how few they are in these dark times! We seek help from Allah alone.

The reason for this Shirk (polytheism), whose tribulation has become so great and whose sparks have flown in all directions, is the exaggeration in [praising] the righteous and those who are thought to be righteous, building shrines over their graves, venerating graves, trees, stones, springs, tombs, and other things that the Sharia (Islamic law) has forbidden. After a long time, many of these have been taken as idols and deities worshipped besides Allah. At these places, types of Shirk are committed, similar to what the first polytheists used to do at their idols and deities, or even worse. This is a confirmation of what was mentioned earlier in the Hadith of Thawban, that the Messenger of Allah ﷺ said: 'The Hour (Day of Judgment) will not come until a group from my Ummah joins the polytheists, and until a group from my

Ummah worships idols.' Narrated by Al-Barqani in his 'Sahih' with this wording, and its origin is in Sahih Muslim.

It was also narrated by Abu Dawud and Ibn Majah with the wording: 'Until tribes from my Ummah join the polytheists, and until tribes from my Ummah worship idols.' It was narrated by Al-Tirmidhi with the wording: 'Until tribes from my Ummah join the polytheists, and until they worship idols.' He said: 'This is a Sahih (authentic) Hadith.'

Similar to that is the Hadith of Abu Hurairah, that the Messenger of Allah ﷺ said: 'The Hour will not come until people from my Ummah return to idols, worshipping them besides Allah.' Narrated by Abu Dawud Al-Tayalisi.

In these two Hadiths, there is a clear miracle of the Prophet ﷺ, because he informed us of what would happen after him, and it happened exactly as he informed us, may Allah's ﷻ forever, until the Day of Judgment.

It is very saddening what we often hear of supplicating to other than Allah Almighty in the noblest and most beloved places to Allah Almighty, and on the greatest of days to Him, let alone what we often hear in other places and times. Similarly, what we see in the words of many of those who ascribe themselves to knowledge, let alone others, of types of Shirk with Allah Almighty, and giving His exclusive right to some of the creation who do not possess for themselves benefit or harm, let alone others. Many misguided people have taken the Burda and the Hamziyyah, and what resembles them of what contains Shirk with Allah Almighty, and excessive exaggeration in [praising] the creation, as Awrad (daily litanies) that they preserve and care for more than they care for the authentic Awrad and supplications. Rather, the authentic Awrad and supplications are abandoned by them, they do not know them, and they do not raise their heads with them. {Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, and they were not guided.} (Al-Baqarah: 16). You rarely see anyone who is disgusted by these Shirk matters and changes them, disavows their people, hates them, shows enmity towards them, and draws closer to Allah by disavowing them and staying away from them. Rather, perhaps denying them with the weakest of faith is rare in these times. We seek help from Allah alone.

As for the calamities that are being committed now in most Islamic countries, especially in Iraq and Egypt, it is a matter that cannot be described or encompassed by words. It is enough for you to know the evil of the two Egypts (Cairo and Tanta), which are like an ocean of types of Shirk with Allah Almighty in His Lordship and Divinity, along with what is added to that of abandoning ruling by the Muhammadan Sharia, and replacing it with the rulings of Taghut from European laws, systems, and policies. Also added to that are types of innovations and misguidance, believing in lies and myths, listening to ignorance and nonsense, and further resembling the enemies of Allah Almighty from the Jews, Christians, Magians, and

other types of enemies of Allah Almighty in their morals, etiquette, clothing, appearance, systems, laws, policies, and most or all of their conditions. Also added to that is engaging in types of immorality, sins, and following desires. I mean by this the condition of most of them. As for the people of true Islam, they are a small, weak minority in the land, strangers among the people of evil and corruption whom we have mentioned. The condition of most Islamic countries in the prevalence of Shirk, types of innovations, the abundance of evil and corruption, and the scarcity of people of goodness is similar to what we have mentioned about Egypt and Iraq. There is no power or might except with Allah, the Most High, the Most Great. We mention here a brief indication of the two oceans of Shirk with Allah Almighty, then we will follow that by mentioning what resembles them in the abundance of idols and matters of Jahiliyyah, so that the Monotheists may know the extent of Allah's grace upon them, and what He has favored them with of knowing Him and His Oneness, and their virtue over others by that, as a mercy from Him upon them, and a favor upon them. So let them thank Him for His grace, and remember Him in their souls with humility and fear, and fear Him with the fear due to Him, and increase in their love, reverence, and glorification of Him, for His favor upon them is indeed great.

As for Iraq, there are many shrines in it that have been taken as idols worshipped besides Allah. What is done at them and with them is even greater than what the people of Jahiliyyah used to do at Al-Lat, Al-Uzza, and Manat, the third one. Among them are the shrine of Ali, the shrine of Al-Hussein, the shrine of Al-Abbas, the shrine of Musa Al-Kahzim, the shrine of Abu Hanifa, the shrine of Ma'ruf Al-Karkhi, the shrine of Abdul Qadir Al-Jilani, and other shrines and graves where the tribulation has become great, and by which the enemy of Allah, Iblis, has achieved his goal from this Ummah after he had despaired of that in the early days of Islam. The Sunnis and Shias of Iraq have been afflicted by those shrines, except for those whom Allah has willed from them. They have revived Magianism with them, and revived the covenants of Al-Lat, Al-Uzza, Manat, and other deities of the people of Jahiliyyah. Others have also been afflicted by them in many Islamic countries, such as Syria, Egypt, Morocco, Persia, India, Bahrain, Qatif, Al-Ahsa, and other distant countries. The Shias pray towards those shrines, bow and prostrate to those who are in those graves, call upon them from near and far, asking them to fulfill their needs, relieve their distress, and answer their pleas. They also perform pilgrimage to those graves, circumambulate them, touch their corners, kiss their walls, shave their heads at them, offer sacrifices to them, and spend a lot of money and offerings on them. They claim that visiting Ali and his likes is better than pilgrimage to the Sacred House of Allah. Some of them say it is better than seven pilgrimages, and some of them say it is better than seventy pilgrimages! Allah Almighty said about their predecessors: {But those who disbelieve invent falsehood about Allah, and most of them do not reason. And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?} (Al-Ma'idah: 103-104). One of their earlier scholars from the Imami Shia wrote a book called 'The Rites of Pilgrimage to the Shrines.' Many of them believe that Karbala is better and more virtuous than Makkah. It has been mentioned to us that many of them, when they travel to visit those shrines, are accompanied by a number of foreign women, some of whom have husbands and some of whom do not. They continue to commit adultery with those who are with them under the name of 'temporary marriage' from the time they leave their homes until they return to them, and they see nothing wrong with that. This is not far-fetched from the Jews of Himyar, who have no jealousy or honor. {They are not but like livestock; rather, they are more astray in way.} (Al-Furqan: 44). This is evidenced by what some scholars of history have

mentioned, that in some places their men and women gather on one night of the year, it is said that it is the first night of Aries, and they call its day Nowruz, and it is said otherwise. One of their Tawaghit reads to them what he has fabricated of myths and lies, then they get up and dance. When they finish, they extinguish their lamps, and the men mix with the women. Whoever gets hold of a woman, he has intercourse with her, even if she is his mother, daughter, sister, or other mahram (unlawful to marry). They say this is permissible hunting. They single out their Taghut with the most beautiful woman in that gathering, and she sits next to him so that he can commit adultery with her when the lamp is extinguished. Every woman who becomes pregnant from adultery on that night, her child is considered a Sayyid (descendant of the Prophet) among them. How similar they are to those about whom Allah Almighty said: {And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.} (Al-A'raf: 179). This heinous innovation and blatant obscenity is called 'Al-Mashush' by the Qarmatians and their followers, and it is inherited from them. They took it from the Babakiyyah, the followers of Babak Khorrami. This was mentioned by Al-Hafiz Abu Al-Faraj Ibn Al-Jawzi in 'Talbis Iblis,' and Al-Hafiz Ibn Kathir narrated it from him in his 'Tarikh.' Others among the scholars of history have also mentioned it. And Allah knows best. «Ghurbat al-Islam (214-219/1)»

He said about Abdul Rahman bin Hasan: "And likewise, what the people of Iraq, Morocco, the coasts, and India do of building over the grave of Abdul Qadir Al-Jilani, and building shrines for the worship of Abdul Qadir, like the shrine that is in the farthest part of Morocco, and the one that is in India. They call upon him from a distance of months, even a year, for the relief of their distress and the answering of their pleas. They believe that he hears the caller from that distance and answers the one who calls upon him. When he was alive, he could hear and see, and no one believed that he could hear someone calling him from behind a wall. Then, after his death, they became what they became. Is this not because of their belief that he knows the unseen and is able to do what none but Allah is able to do? So, what these people do, along with what we have mentioned, is nothing but the deification of their hearts with them and their strong conviction in them. So, how great is the Shirk that has befallen many of this Ummah! It has surpassed the Shirk of the people of Jahiliyyah, for those people affirmed the Oneness of Lordship but denied the Oneness of Divinity, while these people have ascribed the attributes of Lordship and Divinity to other than Allah. We seek help from Allah alone." End of summary. «Ghurbat al-Islam (222-223/1) »

He said about Al-Manfaluti: "In the town of Naqur in India, there is a grave called Shah Abdul Hamid, who is one of the sons of Abdul Qadir, as they claim. The Indians prostrate before that grave as they prostrate before Allah. In every town and village in India, there is a shrine representing the shrine of Abdul Qadir, so it is the Qibla (direction of prayer) that the Muslims in that country face, and the refuge to which they resort in their needs and calamities. They spend on his servants, attendants, descendants, and presence what, if it were spent on the poor of the earth, they would all become rich." «Ghurbat al-Islam (224/1)»

He said: "As for the Western Ocean, in the land of Egypt and its surrounding areas, which is similar to Iraq in the abundance of idols and Tawaghit that are worshipped besides Allah, it has gathered from Shirk matters, pagan rituals, and Pharaonic claims what a book cannot contain. How could it not be so, when Iblis has laid his eggs and hatched them there, and spread his evil upon it? There is the shrine of Ahmad Al-Badawi, which is the greatest of the Egyptian idols in terms of tribulation, and it rivals the shrine of Al-Hussein and Abdul Qadir Al-Jilani in the abundance of Shirk committed with him, and in the abundance of those who visit him from near and far. They circumambulate him, rub their bodies against his stones, prostrate on his doorstep, and supplicate to him with hope and fear, asking him to fulfill their needs, relieve their distress, and answer their pleas. They spend on visiting him, his descendant, and his attendants an uncountable amount of money. How similar they are to those about whom Allah Almighty said: {So they will spend it, then it will become for them a regret.} (Al-Anfal: 36). They give him a share of what Allah has provided them with of wealth and children, and they offer sacrifices to him, slaughtering them in his name. What they give him of their children is either as a gift to him or as a purchase from him, as they claim...

Among the Egyptian idols in which their infatuation is great, and by which others have also been infatuated, are the shrine of Al-Hussein, Al-Rifai, Al-Dussuqi, Al-Hanafi, Nafisa, Zaynab, and their likes from the believed-in and worshipped besides Allah. They have gone beyond what the first polytheists claimed for their gods. Most of them believe that they, or some of them, have control over the affairs of Lordship and the universe with absolute will and power, something the likes of which has not been narrated about anyone from the people of Jahiliyyah to whom the Messenger of Allah ﷺ was sent, nor about those who came before them from the leaders of disbelief and misguidance, such as the Pharaohs and Nimrods." «Ghurbat al-Islam (226-227/1)»

He said: "If the condition of their elite from among the scholars, judges, and others is as we have mentioned, then what must be the condition of the common people? There is no power or might except by Allah, the Most High, the Most Great. For this reason, when one of their liars claimed a few years ago that he was the Lord of the worlds, a group of them followed him and responded to him. It was said that they were eighty thousand. {A group of his people responded to him and followed him. And they were not but a people defying [right reason].} (Az-Zukhruf: 54). Excluded from their scholars are a few individuals who have a status in guidance, calling to Tawhid (Oneness of Allah), warning against its opposite, and fighting the polytheists with the pen and the tongue. They have many well-known books and commentaries on that. May Allah reward them with good, grant them victory over the enemies of the religion, make their feet firm, and increase their number. As for most of the elite and the common people, they are as Al-Manfaluti and others whom we have mentioned before have described them." «Ghurbat al-Islam (230-231/1)»

He said: "Sheikh Sulayman bin Sahman, may Allah have mercy on him, said: 'Sheikh Ishaq, meaning Ibn Abdul Rahman bin Hasan bin Sheikh Muhammad bin Abdul Wahhab, may Allah have mercy on them all, told me that he saw during his trip to Egypt to seek knowledge this huge gathering that they call the Mawlid (celebration of the birthday) of Ahmad Al-Badawi. He mentioned that it was bigger than what he

had seen in the mountains of Arafat! He said: 'I saw in it a long market of prostitutes who had offered themselves for fornication in this gathering as charity for their master, Ahmad Al-Badawi.' This is not strange or surprising from their actions, for what takes place among them in that gathering of disbelief in Allah and Shirk with Him has not been reached by the disbelief of Abu Jahl and his followers. We seek help from Allah alone.' End quote.

I say: One of the journalists from Egypt mentioned that the visitors to the Mawlid of Al-Badawi in the year 1374 AH reached approximately five hundred thousand!...

Sheikh Abdul Rahman bin Hasan said: 'The people of Egypt have been infatuated with him and his likes from among the dead, so they believe that he frees the captive if he is supplicated to while he is in the hands of the disbelievers, and that he saves the one who is about to drown in the seas, and that he extinguishes the fire if it blazes. They call upon him from a distant place, and they do not believe that any living righteous person among them can hear and see, let alone hear someone calling him from a distance of a Farsakh (a unit of distance) or less. So, this dead man buried in the depths of the earth, whose bones have decayed, has become, in their belief, someone who hears the one who calls upon him from the seas and from those who are months away from him, just as the people of Iraq used to believe that about Abdul Qadir and others. Is this not because of their belief that he is alive with the life of Allah, and that he hears, sees, is able, has mercy, and takes revenge like the Lord of the worlds?'... " «Ghurbat al-Islam (231-233/1)»

He said: "The scholar Hussein bin Mahdi Al-Nu'aymi Al-Tihami, then Al-San'ani, may Allah have mercy on him, said in his book 'Ma'arij Al-Albab': 'As long as we have witnessed the worshippers of the masters of these domes, when the waves of the sea crash upon them, we hear the mention of Al-Zayli, Al-Haddad, and each one calls upon his Sheikh at the time of that turbulence. Each one from Al-Jilani, Ibn Alwan, Al-Idrisi, Al-Haddad, and others from the gods of these groups has a group of worshippers.' He elaborated, may Allah have mercy on him, then he mentioned what has spread among the common people of types of Shirk, and how their refuge has become with the dead, from their supplication and seeking help from them... There are many of them, too many to count, and perhaps they are the majority, except for those whom Allah has willed. If the wife of one of them does not give birth, or one of their sick remains ill for a long time, or a woman desires marriage, or the land suffers from drought, or an enemy, locusts, or others attack them, or they seek something that they are keen on achieving, the Wali (saint) is the one they turn to in all of that. The result of their belief is that the Wali has the upper hand in the worldly life and the Hereafter. The common people, in many of their states and changes, have replaced the milestones of the Sharia with other than it... Since there are masses of the common people, countless in vast regions, distant countries, and various areas, who have grown up knowing nothing but what they found their predecessors, fathers, and Sheikhs upon from these pagan beliefs and corruptions, you find that if one of them complains to another about a calamity that has befallen him, it may not even cross his mind except: 'Have you gone to the Wali?' (He mentioned some of their wonders, until he said): 'We have not mentioned these words about the common people except as an example. This is something that is not limited to one or two people, one or two towns, one or two countries. Rather, the matter of

shrines and worshipping the dead has spread throughout the lands, from its farthest reaches to its farthest reaches, until the matter has reached the point that the branch of Shirk has returned green and fresh. Much of that reaches us, which the lines cannot contain, except what we have heard and witnessed ourselves. We are in a country where this group is the least of all. Only those who have lived in Fars, Mocha, Sa'dah, and other parts of our country, especially, know what it is like elsewhere. They would see wonders if their hearts were alive.'" «Ghurbat al-Islam (236-240/1)»

He said, while mentioning the manifestations of Shirk in the land of Yemen: "One of our companions from among the students of knowledge told me that he saw during his travels in Lower Yemen many trees and stones in which the people of those areas believe-in and with which they do similar to what the first polytheists used to do with Dhat Anwat, Isaf, and Na'ilah. He mentioned that he saw many people there who do not know what fasting, prayer, or ablution are, in addition to other things that he mentioned about them, such as their deep ignorance of Islam and their increased misguidance, being worse than animals. This is a confirmation of what Ibn Majah and Al-Hakim narrated in his 'Al-Mustadrak' from Hudhayfah bin Al-Yaman, who said: 'The Messenger of Allah ﷺ said: 'Islam will wear away just as the design of a garment wears away, until no one will know what fasting, prayer, or charity are.' Al-Hakim said: 'It is Sahih (authentic) according to the condition of Muslim, but they did not transmit it.' Al-Dhahabi agreed with him in his 'Talkhis.'

If the matter is like this in Lower Yemen, then what about Upper Yemen? There is no power or might except by Allah, the Most High, the Most Great.

The two Sheikhs (Al-Bukhari and Muslim) narrated in their 'Sahihs,' and Imam Ahmad in his 'Musnad,' from Abu Hurairah, who said: 'The Messenger of Allah ﷺ said: 'The Hour will not come until the women of Daws sway around Dhu Al-Khalasah.'" It was an idol that Daws used to worship during the Jahiliyyah in Tabalah.

This Sahih Hadith is one of the miracles of Prophethood, because he ﷺ informed us of what would happen after him, which is the infatuation with Dhu Al-Khalasah and its worship besides Allah. It happened exactly as he informed us, may Allah's ﷻ. Daws and the tribes around them used to visit it and do at it and with it similar to what they used to do at it and with it during the Jahiliyyah, until Allah Almighty blessed the end of this Ummah with the appearance of Sheikh Al-Islam Muhammad bin Abdul Wahhab and his call to Tawhid, defining and reviving what had been lost of the landmarks of the religion, and his efforts in erasing Shirk and its means, and what he called to and encouraged. The Imam of the Monotheists at that time, Abdul Aziz bin Muhammad bin Saud, may Allah have mercy on him and on the one who was the reason for his Imamate, sent a group of Monotheists to Dhu Al-Khalasah, and they demolished some of its structure, and some of it remained standing until the King Abdul Aziz bin Abdul Rahman Al Faisal Al Saud took over Hijaz and its surroundings. He sent his representative to those areas with a detachment in the year 1344 AH or 1345 AH, and they demolished what remained of the



structure of Dhu Al-Khalasah and threw its rubble into the valley. After that, its trace disappeared and its effect vanished. All praise and gratitude are due to Allah." «Ghurbat al-Islam (247-248/1)»

He said: "In the Levant, there are many shrines and graves that people are infatuated with. One of the greatest of them in terms of tribulation and belief in it is the grave of Ibn Arabi Al-Ta'i, the atheist, the Imam of the Ittihadiah (Panentheists) and the successor of Pharaoh, who called to his doctrine. Sheikh Abdul Rahman bin Hasan bin Sheikh Al-Islam Muhammad bin Abdul Wahhab said: 'Some of the people of the Levant believe in him like what the people of Egypt believe in Ahmad Al-Badawi.' End quote.

As for what is beyond the Levant from the lands of the Turks, the shrines and idols there are more numerous. It has been narrated that most of them, years ago, agreed to reject Islam completely, so they abandoned prayer, the Adhan (call to prayer), and other outward rituals of Islam. It was said that their leader stepped on the Mushaf (copy of the Quran) with his feet and said: 'This is what has delayed us from catching up with the Western nations!' We do not know the authenticity of this story. Assuming it is true, its evil and harm are upon them and upon those who ally with them and are pleased with their actions." «Ghurbat al-Islam (250/1)»

He said about Ibn Ghannam: "In Ta'if, there is the grave of Ibn Abbas, where every distressed, fearful person stands, supplicating and seeking help. Most of the sellers in the markets call out: 'Today is for Allah and for you, Ibn Abbas!' They ask him for their needs and seek sustenance from him.

I say: Hussein bin Mahdi Al-Nu'aymi mentioned that he heard some of the virtuous people narrating that two men intended to go to Ta'if from Makkah Al-Mukarramah, and one of them claimed that he was from the people of knowledge. His companion said to him with innate intelligence: 'The people of Ta'if do not know Allah, they only know Ibn Abbas!' He replied that their knowledge of Ibn Abbas was sufficient, because he knows Allah! End quote." «Ghurbat al-Islam (256/1)»

He said about Ibn Ghannam: "The tongue falls silent from what is done at the grave of Hamza, Al-Baqi', and Quba' from that type.

I say: It has been mentioned to us that they have a huge gathering every year at the grave of Hamza that rivals the gathering of Arafat in its size! That is on the twelfth day of the month of Rajab, and the people of Madinah, all of them, men and women, go out to it..." «Ghurbat al-Islam (258/1)»

He said: "As for the people of Morocco, they have Ahmad Al-Tijani, whom they exaggerate in venerating. They believe in him something similar to what the people of Egypt believe in Al-Badawi and his likes. Some of them exaggerate in [praising] Al-Hussein. What Sa'd bin Abdullah bin Surur Al-Hashemi

mentioned about some of them doing a heinous act at the shrine attributed to Al-Hussein in Cairo has already been mentioned... In short, Shirk matters and pagan rituals have prevailed over most people, and their tribulation has become great in most Islamic countries, until the branch of Shirk has returned green and fresh in them, just as it was during the time of Jahiliyyah in which the Prophet ﷺ was sent. How fortunate are those who have been saved from Shirk in these dark times! We seek help from Allah alone." «Ghurbat al-Islam (267-268/1)»

He said: "The seventh category: Those who abandon prayer intentionally without an excuse, according to the most correct opinion. How numerous they are in these times in all Islamic countries, especially in the cities where European freedom has prevailed and the lights of the Hanifiyyah (Islamic) nation have been extinguished! Some of them abandon prayer completely, some of them pray some of it and abandon some of it, some of them combine the prayers of the week and so on, then they pray them all together, and some of them pray Friday prayer and abandon the rest, in addition to other ways in which they play with this great pillar and belittle all matters of the religion. We seek help from Allah alone. It has been mentioned to us that some of those who ascribe themselves to knowledge, rather those who have appointed themselves to teaching and education in Egypt and elsewhere, do these acts that we have mentioned with prayer. There is no power or might except with Allah, the Most High, the Most Great. (Then he mentioned those who said that the one who abandons prayer is a disbeliever, and he said): 'The first opinion (meaning declaring the one who abandons prayer a disbeliever) is more supported by evidence from the Quran, the Sunnah, and the consensus of the Companions, may Allah be pleased with them all...'» «Ghurbat al-Islam (296-297/1)»

And he (the author) said: "Among the manifestations of hypocrisy is also resorting to false deities (tawaghit) and international laws, and rejecting the rulings of Islamic law. Allah Almighty said: {Have you not considered those who claim to have believed in what was revealed to you and what was revealed before you, yet they wish to refer legislation to Taghut, while they have been commanded to reject it? And Satan wishes to lead them far astray.} [An-Nisa: 60] {And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.} [An-Nisa: 61]

Then He negated faith from those who do not accept the Prophet's ﷺ judgment in disputes and disagreements, are not content with his ruling, and whose hearts are not reassured by it, and who still have doubts and suspicions that what he ruled is not the truth that must be followed. They do not submit to it outwardly and inwardly. He swore by His noble and sacred self, saying: {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within their souls no discomfort from what you have judged and submit in [full, willing] submission.} [An-Nisa: 65]

Many people in our time have fallen into this category, especially those in cities who have been overwhelmed by Western freedom and who hold the Islamic Sharia in low regard. They have replaced

resorting to it with resorting to laws, policies, and regulations for which Allah has not revealed any authority. Rather, these were legislated for them by nations that disbelieve in Allah and His Messenger, or by those who resemble them and follow in their footsteps from among the false deities (tawaghit) who claim to belong to Islam while being far removed from it. Many of those who resort to these laws make excuses similar to those made by their predecessors during the time of the Prophet ﷺ, as Allah Almighty informed us about them in His saying: {And how [is it that] when a disaster strikes them for what their hands have put forth, they come to you swearing by Allah, “We only intended good and reconciliation”?} [An-Nisa: 62] Meaning, they say: “We did not intend by resorting to the enemies of the Messenger except for appeasement and reconciliation, not because we believe in the validity of their judgment.” Similarly, many of those who resort to courts established on the basis of working with incorrect regulations and laws have hearts that resemble those of the hypocrites. So we seek help from Allah.

Even worse than the actions of the hypocrites is what is mentioned about some people in our time who have said that adhering to Islamic Sharia will prevent them from catching up with the European nations and their likes from among the enemies of Allah Almighty. This is a clear apostasy for which Allah has ordained for its people someone who will treat them in the same way Abu Bakr As-Siddiq treated their brethren before.

Among the major forms of hypocrisy is also mocking Allah, His verses, and His Messenger, even if it is in jest and play. Allah Almighty said: {And if you ask them, they will surely say, “We were only conversing and playing.” Say, “Is it Allah and His verses and His Messenger that you were mocking?”} [At-Tawbah: 65] {Make no excuse; you have disbelieved after your belief...} [At-Tawbah: 66] Many atheists in our time have fallen into this, like the author of “Al-Aghlal” and his ilk from among the apostate hypocrites. Similarly, mocking some aspects of religion, as is the case with many ignorant people, and mocking religious scholars and ridiculing them, as many fools do, are also included in this. Allah Almighty revealed Surah At-Tawbah, in which He exposed the secrets of the hypocrites, unveiled their covers, and disgraced them in this worldly life. And the punishment of the Hereafter is more disgraceful, and they will not be helped. Allah Almighty said: {Have they not known that whoever opposes Allah and His Messenger – then for him is the Fire of Hell, wherein he will abide eternally? That is the great disgrace.} [At-Tawbah: 63]... «Ghurbat al-Islam (345-347/1)»

And he (the author) said: “If someone were to say: ‘We do not agree that Islam has become strange as it began, because we see those who ascribe to Islam have filled the East and West of the earth, and those concerned with population statistics have mentioned that their number now reaches approximately four hundred million. There is no doubt that the Muslims during the time of the Prophet ﷺ did not reach a tenth or even half a tenth of this number. So how can it be said, in this case, that Islam has become strange as it began, and that its people are now strangers?!’

It is said: As for the large number of those who ascribe to Islam and claim it, and their spread throughout the East and West of the earth, this is not denied by anyone. However, the matter is not about ascription and claim, but rather about its validity and authenticity. What good is ascription and claim if the reality is absent?! It has been narrated from Al-Hasan Al-Basri, may Allah have mercy on him, that he said: 'It used to be said: 'Faith is not by mere allegiance or wishful thinking, but rather faith is what settles in the heart and is affirmed by deeds.' Narrated by Abdullah bin Al-Imam Ahmad in "Zawaa'id Az-Zuhd."

Similarly, it is said about true Islam: It is not by mere affiliation and claim, for that is easy and simple for everyone. Rather, true Islam is adhering to the clear path that the Messenger of Allah left his nation upon; whoever deviates from it is doomed. If this is known, then the discussion on the objection is from several aspects;

The first of which is: that the mentioned number is insignificant, as most of it has no reality, and it is only said by some who claim to be Muslim to boast over other nations. Upon verification and comparing those who claim to be Muslim against true Islam, only a few of this number remain, as is not hidden from those whose hearts Allah has illuminated with the light of knowledge and faith.

The second: that one should not be deceived by this multitude and consider all of it to be upon the truth and a straight path except the ignorant fools who do not differentiate between the monotheists and the polytheists, nor between the followers and the innovators. As for those who know the religion of Islam with which Allah sent His messenger Muhammad, they are not deceived by such things and do not promote them.

The third: It can be said to those who are deceived by this number and boast about it: You have fattened a tumor, and you are pleased with a cloud that has little water. And such a multitude that has impressed you and you thought to be true is like the foam of a flood, most of which is froth, waste, thorns, and what is of no benefit, and thus are most of those who claim to be Muslim in this era. Allah Almighty says: 'And most people, no matter how much you desire, are not believers.' (Yusuf: 106), and He says: 'Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the path.' (Al-Furqan: 44), and how many claim to be Muslim in our time and before it by many centuries, and they are from the allies of Satan and his party, and how few are the true Muslims among them, this clarifies;

The fourth aspect: that most of those who claim to be Muslim in these times do not have from Islam what protects blood and wealth, like the Islam of the hypocrites who were at the time of the Prophet, let alone what is higher than that, like the Islam of the Bedouins who counted their Islam as a favour to the Messenger of Allah, let alone the true Islam that is equivalent to faith. The Prophet conditioned the protection of life and property on matters most of those who claim to be Muslim now are isolated from or some of them, as is not hidden from those who know the religion of Islam and know what most of

those who claim it are upon. In 'Sahihain' from Ibn Umar, that the Messenger of Allah said: 'I was commanded to fight the people until they testify that there is no God but Allah, and that Muhammad is the Messenger of Allah, and they establish prayer, and give zakat, and if they do that, their blood and wealth are protected from me except by the right of Islam, and their account is with Allah,' this is the wording of Bukhari, until he said: and it was also narrated by Abu Dawood and Al-Daraqutni, from the hadith of Yahya bin Ayub, from Hamid Al-Taweel, from Anas bin Malik, he said: the Messenger of Allah said: 'I was commanded to fight the polytheists until they testify that there is no God but Allah, and that Muhammad is the Messenger of Allah, and if they testify that there is no God but Allah, and that Muhammad is the Messenger of Allah, and they pray our prayer, and face our qibla, and eat our slaughtered animals; their wealth and blood are forbidden to us except by its right, and for them is what is for the Muslim and upon them is what is upon the Muslim,' this is the wording of Al-Daraqutni, and it was also narrated by An-Nasai and Al-Daraqutni, from the hadith of Muhammad bin Isa bin Sama'a, from Hamid Al-Taweel, from Anas, from the Prophet something similar.

Sheikh Abdul Rahman bin Hasan said: The scholars unanimously agreed that whoever says: 'There is no God but Allah,' and does not believe its meaning, and does not act according to its requirements, he is fought until he acts according to what it indicates of negation and affirmation. End quote.

Al-Khattabi said about his saying: 'I was commanded to fight the people until they say there is no God but Allah': It is known that what is meant by his saying: 'until they say there is no God but Allah' are the idolaters, not the People of the Book; because they say: there is no God but Allah, then they are fought and the sword is not lifted from them, and his saying: 'their account is with Allah' means what they keep secret, except what is done in private from the rulings which are obligatory upon them in the apparent. End quote.

Qadi Iyad said: The exclusivity of protecting wealth and life for those who say: 'There is no God but Allah' is an expression of the response to faith, and what is meant by this are the Arab polytheists and the idolaters and those who do not monotheize, and they were the first to be called to Islam and fought over it, so as for others who acknowledge monotheism, they are not satisfied in their protection by saying: 'There is no God but Allah,' since they said it in their disbelief, and it is from their belief, so for that reason, it came in another hadith: 'and that I am the Messenger of Allah, and they establish prayer, and give zakat.'

Al-Nawawi said: And with this, there must be faith in all that the Messenger of Allah brought, as came in the other narration by Abu Hurairah: 'until they testify that there is no God but Allah and believe in me and what I have come with.' End quote.

Al-Baghawi said: The disbeliever, if he is polytheistic or dualistic, does not acknowledge monotheism, so if he says: 'There is no God but Allah,' he is ruled to be Muslim, then he is compelled to accept all the

rulings of Islam, and he is cleared from every religion that contradicts the religion of Islam, and as for those who acknowledge monotheism, denying prophecy, then he is not ruled to be Muslim until he says: 'Muhammad is the Messenger of Allah,' and if he believes that the Muhammadan message is specific to the Arabs, then he must say: 'to all of creation,' and if disbelief is by denying an obligation and permitting what is forbidden, then he needs to return from what he [dis]believed in.

Al-Hafiz Ibn Hajar said: And the implication of his saying: 'he is compelled,' is that if he does not comply, the rulings of apostasy are applied to him, and Al-Qaffal explicitly stated this. End quote... «Ghurbat al-Islam (143-149/1)»

And he said after mentioning some of the widespread manifestations of polytheism: And whoever understands what we have mentioned in this aspect from the beginning to the end, especially the authentic hadiths, and applies that to the conditions of those who claim to be Muslim in our time; it becomes clear to him that true Islam has become strange as it began or even stranger, and it becomes clear to him that the result of the Islam of most is mere affiliation and claim, and then we say in the fifth aspect: that most of those who claim to be Muslim in these times are in need of being called to Islam and adhering to its laws, as the Messenger of Allah called their likes and their predecessors from the people of ignorance, so whoever responds from them, he is the Muslim for him is what is for the Muslims and upon him is what is upon the Muslims. «Ghurbat al-Islam (186-187/1)»

Likewise, if a people claim to be Muslims but then collude in clear kufr innovations about which there is no doubt, such as Ta'teel (denial of the Divine attributes), al-Tajahhum (denying the existence of Divine Names and Attributes), excessive irja (belief that faith consists solely of acknowledgment without action), excessive Rafdh (rejection of the Companions), or manifest acts of polytheism that are not hidden, such as worshipping graves, supporting the religion of the Tawaghit (pl. Taghut), seeking arbitration to their kufr, mocking the religion, and so on... Then their claim to Islam will not benefit them until they disavow what they are upon. Whoever does not see the prevalence and spread of these clear acts of kufr among both the elite and the masses, and then does not deem them disbelievers until they disavow it, is a disbeliever, just like those who did not deem the Arabs disbelievers during the Rida (apostasy), or even the lands of the Kuffar Asliyeen (original disbelievers i.e. Jews, Christians etc...), because the people of the Sunnah do not differentiate between those who do not takfir the Muntasib (the disbeliever who affiliates to Islam) and the non-Muntasib in regards to major and clear acts of kufr;

Harb al-Kirmani said: (375) Yahya ibn Khalaf al-Muqri said: I went to Kufa and met Abu Bakr bin 'Ayyash. I asked him: What do you say about someone who says: "The Qur'an is created"? He said: He is a disbeliever, and whoever does not say that he is a disbeliever is a disbeliever. Then he said: Is there any doubt that the Jews and Christians are disbelievers? So, whoever doubts that these people are

disbelievers is a disbeliever, and the one who says: “The Qur’an is created” is like them. “ «Al-Sunnah by Harb al-Kirmani»

Tabarani said: Whoever claims that those who say: “The Qur’an is created” will come out of the Fire is a disbeliever, just like those who claim that the Jews and Christians will come out of it. «Al-Hujjat ‘ala Tarik al-Mahjjah (484/2)»

If someone says: The basic principle for those among them who claim to be Muslim is that they are Muslims until they associate partners with Allah, then this is a losing ploy and words that will only fool the ignorant. The one who says this is a disbeliever in Allah, just like the one who claims that the basic principle for them is Islam; because the basic principle for them is affiliating to Islam and reciting the two testimonies of faith. The predecessors unanimously agreed to deem as disbelievers those who did not takfir the polytheists who affiliate to Islam;

Harb al-Kirmani said in the Sunnah on which he stated the consensus: (62) Whoever does not deem these people and the Jahmiyyah to be disbelievers is like them. «Al-Sunnah by Harb al-Kirmani»

Al-Raziyan said in the consensus transmitted from the scholars of the horizons: (28) Whoever claims that the Qur’an is created is a disbeliever in Allah the Almighty, with a disbelief that removes him from the fold of Islam.

(29) Whoever doubts his disbelief, among those who understand, is a disbeliever. «Aqidah of Al-Raziyan»

As for those who claim that deeming these polytheists in general as disbelievers is an innovation of the Kharijites of this era, they are even more disbelieving, because they claim that the Companions and the predecessors were Kharijites. The Kharijites’ saying is: If the imam disbelieves, the subjects also disbelieve, whether they are absent or present, simply by virtue of their residence in the land of disbelief. They deem people disbelievers based on false principles and anyone who disagrees with their opinion.

Abu al-Husayn al-Malati (d. 377 AH), after mentioning the Haruriyah sects, said: Among them is al-Bayhesiyyah, named after Haytham Abu Bayhes ibn ‘Amir, their leader. He claimed that if the imam in Kufa issues a ruling that deserves kufr, then at that moment everyone under the rule of that imam in Khurasan and Andalusia becomes a disbeliever. Upon seeing his disbelief, the imam must repent. He must then send messages to all the people under his rule, calling them to repent from kufr, even if they were not aware of it. If he refuses to repent and says, “Why should I repent from something about which there is no doubt and that I was not aware of?” his neck should be struck. They also deemed as disbelievers those who disagreed with them. «Al-Tanbih wal-Radd (p. 180)»

Abdul Qahir Al-Baghdadi said after mentioning the al-'Ufyiah group from Al-Bayhesiyyah: "And both groups said: If the Imam apostatized, the absent and present subjects would apostatize." «Al-Farq Bayn Al-Firaq (p. 109)»

"Al-'Ufyiah said: If the Imam issues a ruling of injustice while he is in Khorasan or elsewhere in the country, at that very moment, he and all of his subjects would become infidels wherever they were, in the east or west of the earth." «Al-Fasl Bayn Al-Milal Wa An-Nihāl (54/5)»

"Al-Azraqah claimed that whoever lives in the abode of disbelief is a disbeliever and has no choice but to leave." «Maqalat Al-Islamiyyin (88/1)»

The people of Sunnah are innocent of these principles. The belief of the people of Sunnah is that the ruling of the abode and the elite does not entail ruling of the masses if they do not follow the elite, because Allah Almighty says: {And no bearer of burdens shall bear the burden of another.} [Al-An'am: 164]

The following is stated in Al-Shafi'i's «Ikhtilaf Al-Ḥadith (p. 648-649)» : A chapter on weeping of the living for the dead.

Al-Rabi' ibn Sulayman said, "Al-Shafi'i narrated to us; Malik ibn Anas reported from Abd Allah ibn Abi Bakr from his father from 'Amrah that she heard 'Aisha being told that Abd Allah ibn Umar says: "Verily, the deceased is punished by the weeping of the living." 'Aisha said, "He did not lie, but he made a mistake or forgot. The Messenger of Allah ﷺ passed by a Jewess and her people were weeping over her. He said: "Verily, they weep over her and she is being punished in her grave."

Al-Rabi' said, "Al-Shafi'i narrated to us; 'Abd Al-Majid narrated from Ibn Jurayj: Ibn Abi Mulaykah said that Uthman's daughter passed away in Makkah, so we came to witness her, and Ibn 'Abbas and Ibn Umar were present. He said, "I was sitting between them, I sat next to one of them and then the other came and sat next to me. Ibn Umar said to Amr ibn Uthman, "Will you not stop crying, because the Messenger of Allah ﷺ said: "Verily, the deceased is punished by the weeping of his family over him." Ibn 'Abbas said, "Umar used to say something like this." Then Ibn 'Abbas narrated: "I set off with Umar ibn Al-Khattab from Makkah, until when we were in Al-Bayda' there was a group of riders under the shade of a tree. He said, "Go and see who these riders are." So, I went and it was Suhayb. He said, "Call him." So, I returned to Suhayb and said, "Set off and catch up with the Commander of the Faithful." When Umar was wounded, I heard Suhayb weeping and saying, "O my brother! O my companion!" Umar said, "O Suhayb, you are weeping over me while the Messenger of Allah ﷺ said, "Verily, the deceased is punished



by the weeping of his family over him.” He said, “When Umar died, I mentioned that to ‘Aisha, and she said, “May Allah have mercy on Umar, by Allah, the Messenger of Allah ﷺ did not say, ‘Allah punishes the believer for the weeping of his family over him.’ But the Messenger of Allah ﷺ said, ‘Allah increases the punishment of the disbeliever for the weeping of his family over him.’” ‘Aisha said, “The Quran suffices you, “And no bearer of burdens shall bear the burden of another.”” [Al-An‘am: 164] At that, Ibn ‘Abbas said, “By Allah, I laugh and and I cry.” Ibn Abi Mulaykah said, “By Allah, Ibn Umar did not say anything.”

Al-Shafi‘I said, “What ‘Aisha narrated from the Messenger of Allah ﷺ is more likely to be authentic from him, as indicated by the Book, then the Sunnah. If someone asked, “Where is the indication of the Book?” It is said in His, the Exalted’s, saying: {And no bearer of burdens shall bear the burden of another.} [Al-An‘am: 164] {That man can have nothing but what he strives for.} [An-Najm: 39] And His saying: {So whoever does an atom’s weight of good will see it. And whoever does an atom’s weight of evil will see it.} [Az-Zalzalah: 8] And His saying: {So every soul will be recompensed for what it earned.} [Ta-Ha: 15]

Al-Shafi‘I – may Allah have mercy on him – said, “Amrah is more authentic about ‘Aisha than Ibn Abi Mulaykah, and her narration is more likely of the two narrations to be authentic. If the narration was other than what Ibn Abi Mulaykah narrated from the Prophet ﷺ, “Verily, they weep over her and she is being punished in her grave,” then it is clear and does not need interpretation, because she is being punished for disbelief, and these people were weeping and they did not know what she was in. If the narration was as Ibn Abi Mulaykah narrated it, then it is authentic; because the disbeliever will have a greater punishment, so if he was punished with less than that, then his punishment is increased by what necessitates it. Whatever a disbeliever gets from punishment less than what is above him, and whatever punishment is increased upon him is because he deserves it, not because of the sin of someone else for weeping for him. If it is said, “He increases his punishment for the weeping of his family over him,” it is said, “He increases it for what he deserved by his deeds, and their weeping is a cause, not that he is punished for their weeping.” If it is said, “Where is the indication of the Sunnah?” It is said, “The Messenger of Allah ﷺ said to a man, “Is this your son?” He said, “Yes,” He said, “Verily, he does not bring harm upon you, nor do you bring harm upon him.” Thus, the Messenger of Allah ﷺ made known just as Allah made known that the crime of every person is against themselves, as their deeds are for themselves, not for someone else nor against him/her. End quote.

It is mentioned in Al-Shafi‘I’s «Al-Umm (100/7)»: A chapter on taking the guardian for the guardian.

Al-Shafi‘I – may Allah have mercy on him – said, “Allah, the Blessed and Exalted, said: {Or has there not come to him the story of Moses.} [An-Najm: 36] {And Abraham who fulfilled his obligations.} [An-Najm: 37] {That no soul bears the burden of another.} [An-Najm: 38]

Al-Shafi'i said, "Ibn 'Uyaynah narrated to us from 'Abd Al-Malik ibn Abjar from Aban ibn Laqit from Abu Rimthah who said, "I entered with my father upon the Prophet ﷺ and the Prophet ﷺ said to him, "Who is this?" He said, "My son, O Messenger of Allah ﷺ, I testify by him." The Prophet ﷺ said to him, "Verily, he will not bring harm upon you, nor will you bring harm upon him."

Al-Rabi' said, "Al-Shafi'i narrated to us; Sufyan reported from 'Amr ibn Dinar from 'Amr ibn Aws who said, "A man used to be taken for the sin of someone else until Abraham came, so Allah, the Exalted, said: {And Abraham who fulfilled his obligations.} [An-Najm: 37] {That no soul bears the burden of another.} [An-Najm: 38]

Al-Shafi'i – may Allah have mercy on him – said, "And what I heard, and Allah knows best, in the saying of Allah, the Exalted: {That no soul bears the burden of another.} [An-Najm: 38] is that no one should be taken for the sin of someone else, and this is in their body, not their wealth. If he kills or there was a ḥadd (punishment) he is not killed for it, and he is not taken or punished for his sin between him and Allah, the Exalted, because Allah, the Exalted and Honored, only made the recompense of the servants for the deeds of their own selves and punished them for it. The same applies to their wealth; no one brings harm upon another in his wealth, except where the Messenger of Allah ﷺ specified that the crime of unintentional killing by a free man against mankind is upon his 'aqilah (paternal uncles). As for other than that, their wealth is forbidden to be taken for the crime of someone else. There are other rights upon them in their wealth, such as hospitality, zakat (obligatory charity), and other than that, but it is not from the aspect of the crime. End quote.

Thus, the Sunnah shows that the ruling on the abode and the elite does not entail ruling on the masses if they do not follow the elite, just as it is not permissible to stop with the masses when the elite or a section of the masses show the contrary. Rather, they are on the principle of what they were upon until the opposite of what they were upon is proven with certainty, not with conjecture; because conjectures in judging people by other than what they were upon in appearance are rejected.

Imam Shafi'i said: The blood of someone with confirmed immunity in Islam is not permissible except in the event of murder, committing adultery after marriage, or clear kufr after faith and then persisting on kufr. (Then he said after mentioning the Hadith of Hatib, may Allah be pleased with him): **This Hadith, along with what we have described to you, includes omitting judgement based on assumptions,** because when the letter suggested that what Hatib had said was true, that he did not do it while doubting Islam and that he did it to protect his family, and it can also be suggested that it was a slip and not a deliberate disregard for Islam, and the worse meaning can also be suggested, then his statement was accepted regarding what he was accused of doing **and the judgement of the Messenger of Allah ﷺ, was not to kill him or to use what the majority (accused him of) against him, and no one has come with something worse than this in terms of appearance,** because the matter of the Messenger of Allah ﷺ, is distinguished in its greatness from all of mankind after him, so if someone who shared information with the polytheists about the matter of the Messenger of Allah ﷺ, while the Messenger of Allah ﷺ,

wanted them to be negligent, **and what the majority accused him of were true, from the most severe of what occurs in people's minds, hence it would have been more acceptable from them in a situation less severe than his**, and they would be more deserving of having the same accepted from them as was accepted from him.

(It was said to Al-Shafi'i: Have you seen that if someone says: The Messenger of Allah ﷺ, said: He has told the truth. He only left him alone because he knew that he was telling the truth, not because of the possibility of his action being sincere or not. It was said to him: The Messenger of Allah ﷺ, knew that the hypocrites were lying and he spared their blood based on the outward appearance. If the judgement of the Prophet ﷺ, regarding Hatib was based on knowing that he was truthful, then his judgement regarding the hypocrites would have been to kill them based on knowing that they were lying, but rather he judged everyone based on the outward appearance and Allah, the Almighty, the Exalted, took care of their hidden intentions, and so that no ruler after him would abandon a ruling he had reached using the same justifications that you have described from the justifications of the people of ignorance. Everything that the Messenger of Allah ﷺ, ruled on is general until there is evidence from him indicating that he intended something specific, or from the Ja'mah of Muslims who cannot be imagined to have invented for him a Sunnah, or if it is found in the Book of Allah, the Almighty, the Exalted. «Al-Umm by Al-Shafi'i | The Muslim informing the polytheists about the Muslims' weak point (609-611/5)»

Imam Al-Shafi'i also said: While the rulings of Allah, the Almighty, the Exalted, and His Messenger ﷺ, indicate what I have described, that it is not permissible for a ruler to judge based on assumption, even if he has close indications, he does not judge except through what Allah has commanded him to do through evidence that holds against the defendant or through his own admission to a clear matter, and just as Allah has ruled that what is apparent has a ruling (in its favor), he has also ruled that what is apparent has a ruling (against its favor), because He permitted the shedding of blood as a consequence of kufr, and even if it is a statement, it is not permissible in any case of judgement between people to judge on except based on the outward appearance, not based on indications. «Al-Umm by Al-Shafi'i (64/9) – annotated by Rufay'i»

Imam Al-Shafi'i also said: If the Muslim heirs of the apostate say: He had converted to Islam before he died, they will be asked for evidence. If they bring it, his money will be given to them according to their shares of inheritance, and if they do not bring evidence, then he is still considered an apostate until his repentance is known. If the evidence is from someone who will inherit from him, it will not be accepted. Similarly, if he made a bequest and said: When I die, so-and-so and so-and-so will get such-and-such, then he died and those to whom he made the bequest testified that he had reverted to Islam, they will not be accepted because they are dragging themselves into validating the bequest that had been invalidated by his apostasy. If he had repented then died, then it was said that he had reverted to apostasy and died an apostate, then he is still considered to have repented until evidence is established that he reverted to apostasy after repenting, **because whoever is known for something remains so until evidence is established that he has changed**. «Al-Umm by Al-Shafi'i | The apostate's money (404-405/7)»

He also said: If two brothers, a Muslim and a Christian, come forward and vouch for each other that their father died and left this house as an inheritance, and the Muslim says that he died a Muslim and the Christian says that he died a Christian, they will be questioned. If they both agree that he was a Christian, then the Muslim says that he later converted to Islam, it is said that the money goes to the Christian **because people are regarded as following what they originally were upon unless there is evidence that they changed from what they were upon, If it is proven by evidence that he converted to Islam and died as a Muslim, then the inheritance goes to the Muslim.** «Al-Umm by Al-Shafi'i | Chapter of the claim in sales (597/7)»

Thus people, whether they are upon Islam or disbelief, remain in the original state they were in from what they have shown until there is evidence that they have changed from what they were upon, not by suspicion or without evidence which contradicts what they were originally upon. And the ruling on the abode does not invalidate a legitimate ruling by consensus:

Imam Al-Shafi'i said: When Muslim prisoners of war in the lands of war kill each other or wound each other or steal from each other and then go to Muslim lands, the prescribed punishments are carried out against them when they reach Muslim lands, **and the abode does not prevent the ruling of Allah** the Almighty, the Exalted. They also pay all of the zakah that is obligatory upon them; the land does not exempt them from any of the obligations. «Al-Umm by Al-Shafi'i | The disagreement regarding who can be charged jizyah and who cannot (259/4)»

Imam Al-Shafi'i said: There is no difference between the lands of war and the lands of Islam regarding what Allah has made obligatory upon His creation from the prescribed punishments, because Allah, the Almighty, the Exalted, says: {As for the thief, both male and female, cut off their hands} (Al-Ma'idah:38), {The fornicatress and the fornicator, flog each of them with a hundred stripes} (An-Nur:2), and the Messenger of Allah ﷺ, prescribed stoning to death for the fornicator who has been married. Allah prescribed eighty lashes as the punishment for the slanderer; He did not exempt those who were in the lands of Islam or those who were in the lands of kufr, and He did not exempt their people from any of His obligations, nor did He permit for them anything that He had forbidden them in the lands of kufr except what we have mentioned, **so It is in accordance with revelation and Sunnah and it is one of the things that Muslims understand and agree upon: what is permissible in the lands of Islam is permissible in the lands of kufr, and what is forbidden in the lands of Islam is forbidden in the lands of kufr. Whoever commits a forbidden act, Allah has already prescribed the punishment for it as He wills, and the lands of kufr do not exempt them from anything.**<sup>9</sup> «Al-Umm by Al-Shafi'i | Enacting the prescribed punishments (374-375/7)»

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<sup>9</sup> The issue of establishing the punishments in Dar Al-Harb (Abode of War) is one of the secondary issues in which scholars differed. We have elaborated on the doctrines of scholars about it in "Al-Jame' Li-Masa'il Ahkam Ad-Diyar Wa-Ahluha (The Comprehensive Book of Rulings on Countries and Their People)."

If the ruling on an abode with Islam or disbelief does not invalidate a religious ruling of what is permissible or prohibited, how does it invalidate the default status of what the people were upon in what they openly demonstrate, and repeat, such that their actions would be judged differently, or that they would be put on hold while their state and religion are investigated? There is no doubt that doing so would contradict sound narrations and is far from logical reasoning. The vast majority of the people during the days of the prevalence of the Jahmiyyah adhered to the Sunnah and the beliefs of the People of Hadith:

Saleh, son of Imam Ahmad, said: “Abbas bin al-Walid bin Marthad narrated to us that Al-Harith bin Ayyash said: I asked Abu Musahhir: **Do you know of anyone who kept preserving the Ummah’s religion? He replied: I know of no one except a young man in a region in the east.**” «Sirah Ahmad bin Hanbal by his son Saleh | Mention of Abu Ishaq al-Mu’tasim’s ordeal with Abu Abdillah (p. 68)»

Abdullah, son of Imam Ahmad, said: (50) Abbas Al-Anbari narrated to me that Shadh bin Yahya heard Yazid bin Harun, when he was asked: Who are the Jahmiyyah? He replied: Whoever claims that {The Most Gracious (Allah) rose over [Istawa] the Throne} [Ta-Ha: 5] **in a manner that contradicts what is in the hearts of the common people, he is a Jahmi.** «Al-Sunnah by Abdullah bin Ahmad | Yazid bin Harun»

Bayan bin Ahmad said: We were with Al-Qa’nabi when we heard a man from the Jahmiyyah say: “The Most Gracious (Allah) took control [Istawla] of the Throne.” Al-Qa’nabi said: **Whoever does not believe that the Most Gracious (Allah) rose over [Istawa] the Throne as it is established in the hearts of the common people, he is a Jahmi.** «Sifat Rab al-Alameen by Ibn Al-Muhibb Al-Samit (445/1)»

Mahmoud Al-Dashty (died 665 AH) said: “The school of thought of the People of Hadith, who are the People of the Sunnah, the leaders of the Muslims, and the scholars of explanation, believe and testify that whoever says: Allah, the Most High, has no limit [Hadd]; meaning that Allah is everywhere, **or that He did not rise over the Throne as is established in the hearts of the common people,** or that He is not a person or a thing [Shay], or that Allah has no direction [Jiha] or place [Makan]; he has turned away from the religion of Islam, joined the polytheists, and disbelieved in Allah, His verses, and what His Messenger ﷺ brought. Allah is far exalted above what our opponents say, greatly.” «Sifat Rab al-Alameen by Ibn Al-Muhibb Al-Samit (85-86/2)»

Abu Bakr Al-Khalal narrated from Abu Saleh: “Hold fast to the rope of Allah all together and do not become divided. Remember Allah’s favor upon you, and adhere to the Sunnah, abandon innovations and their proponents. This innovation that this innovator Al-Tirmidhi has introduced in our land is the same one that we have heard has happened in your land. **It is a matter which Allah caused to disappear and become unknown, along with its proponents and its speaker. It does not exist among the people.** He

has lost his mind. May Allah disgrace him and his followers. The scholars were asked about him during the life of Abu Bakr -may Allah have mercy on him- and the narrators of Baghdad, Kufa, and elsewhere. None of them approved of him, and they detested his affair from what we have written to you about him so that you may be aware of it...” «Al-Sunnah by Abu Bakr Al-Khalal | Mention of the Praiseworthy Position (265)»

Abu Bakr Al-Khalal said: (2149) Abu Bakr Al-Marwadi narrated to us that Muhammad bin Al-Waleed, the companion of Ghundar, said that Abu Yaqub Al-Basri – who was among the best of the Muslims, may Allah have mercy on him – said: Ma’adh bin Ma’adh said something that reached Yahya bin Saeed Al-Qattan, so he sent a message to his son: I met Ibn Awn and Yunus. Have you heard any of them say anything like this? Ma’adh returned and said: What is Yahya saying so that I may say? Ibn Al-Waleed said: These are the Jahmiyyah al-Lafdhiyyah who said: The words we utter of the Quran are created, and they claim that their Imam is Ahmad bin Hanbal while revealing his opposition to Jahm. Whoever says: My words of the Quran are created, except for Ahmad bin Hanbal [who didn’t], **until that spread across the lands and people accepted his words.** «Al-Sunnah by Abu Bakr Al-Khalal | Denying those who said the opposite and what Abu Abdullah -may Allah have mercy on him- argued against them with»

Abd Al-Ghani Al-Maqdisi narrated that Abu Muhammad Al-Tufawi said to Imam Ahmad: Praise Allah, O Abu Abdullah, **for you are praised among the common people.** Abu Abdullah said: I praise Allah for my religion. This is religion, and if I said to them [otherwise], I would have disbelieved. «Al-Mihnah by Abd Al-Ghani Al-Maqdisi (p. 48-49)»

It is stated in «As-Siyar (238/11)»: Al-Asamm narrated to us that Abbas Al-Duri said: I heard Abu Jaafar Al-Anbari say that when Ahmad was taken to Al-Ma’mun, I was informed about it, so I crossed the Euphrates River and found him sitting in the inn. I greeted him, and he said: O Abu Jaafar, you have taken the trouble to come. I said: O man, you are the leader today, **and people follow your example.** By Allah, if you agree to the creation of the Quran, many people will agree, and if you do not agree, many people will refrain from doing so. In addition, even if the man does not kill you, you will die. Death is inevitable. So, fear Allah and do not agree. Ahmad started weeping and said: Ma Sha Allah. Then he said: O Abu Jaafar, repeat it to me. So, I repeated it to him, and he kept saying: Ma Sha Allah.

Abu Saeed Ad-Darimi said: “The statement of Allah the Most High and the hadith of the Messenger of Allah ﷺ clearly indicate that the Throne was created upon the water, since there was no earth or sky. **Why do you deceive people with something you deny? You admit the existence of the Throne with your tongues to avoid being accused of disbelief by the people according to the text of the revelation,** so that your necks are struck for it, while in your selves you deny it.” «Ar-Radd Ala Al-Jahmiyyah by Abu Saeed Ad-Darimi | Chapter on Belief in the Throne (p. 40-41)»

Abu Saeed Ad-Darimi also said: "The apparent and hidden meaning of the Quran indicates what we have described, and we rely on the revelation in this regard without resorting to interpretation. **Both the common people and the elite know it**, so there is no room for the interpretation of an interpreter, except for one who denies it in his self and hides behind interpretation. " «Ar-Radd Ala Al-Jahmiyyah by Abu Saeed Ad-Darimi (p. 68-69) – annotated by Al-Shawami»

He also said: "These are the things that we have mentioned in this chapter. **The knowledge of many of them has reached women and children**, and Allah's Book has spoken about many of them. The narrations of the Prophet ﷺ, his companions, and the successors confirm them. **This is not a type of knowledge that is unclear to anyone from the common people or the elite**, except for this group of deviants who deny Allah's verses." «Ar-Radd Ala Al-Jahmiyyah by Abu Saeed Ad-Darimi (p. 70) – annotated by Al-Shawami»

He also said: "So it was by the design of Allah for us in this matter that this opponent relied on the words of Bishr, **who was known among the common people for his evil reputation and was exposed for his misguidance in every country**. This made it easier for us to confront the opponent in front of the people and more useful in their hearts to accept the truth and positions of sincerity." «An-Naqd Ala Al-Marisi (p. 41) – annotated by Al-Shawami)

He also said: **Then, this disbelief remained extinct and futile after the disbelievers of Quraish**, for Allah had obliterated it by His revelation until the Prophet (ﷺ) and his Companions and the Followers (Tabi'un) departed. The first person to make it manifest at the end of time was Al-Ja'd ibn Dirham in Basra and Jahm in Khorasan, so Allah killed them in the worst way, **and people realized their disbelief until the fate of those who manifested it in Islam was that of being killed by crucifixion. They were thus called Zanadiqa (heretics)**. «An-Naqd 'ala al-Marisi (p. 204) – annotated by Al-Shawami»

He also said: Thus, this articulation from the Book of Allah is dispensed with in terms of exegesis by the outer meaning of the revelation concerning it **and the general public and the elite recognize this**, except for these deviants regarding the verses of Allah who deceived the weak-minded in it. «An-Naqd 'ala al-Marisi (p. 337) – annotated by Al-Shawami»

Abu Bakr Al-Ajiri said: Thus, Allah Almighty established the truth with Ahmad ibn Hanbal and those who followed his approach and Allah Almighty humiliated the Mu'tazilites and exposed them, **and the general public realized that the truth was what Ahmad ibn Hanbal and his followers until the Day of Judgment**. «Ash-Shari'ah by Abu Bakr Al-Ajiri (197/1) – Mu'assasah Qurtuba print»

Ibn Taymiyyah said: "So Allah, the Exalted, established Imam Ahmad (Ibn Hanbal) until Allah extinguished their falsehood through him and granted victory to the people of faith and Sunnah over them. He

humbled them after their honor and made them unknown after their fame. **It became well-known among the elite and the common people of the nation that the Quran is the word of Allah, not created, and the statement that whoever says it is created has indeed committed disbelief.**» «Majmu' al-Fatawa (507-508/12)»

Indeed, the people at the time of the Mu'tazilah's rule were Muslims despite the emergence of Al-Jahm and the Mu'tazilah, and the predecessors were still unanimous that people are believers in rulings and inheritance regardless of their differences in their hopes and their cities:

Ibn Abi Hatim said: I asked my father and Abu Zur'ah about the doctrines of the people of the Sunnah in regards to the fundamentals of religion, and what they realized the scholars in all the horizons, and what they believed of that, so they said: We realized the scholars in all the countries of Hijaz and Iraq and Sham and Yemen, and it was of their doctrine:... and the people are believers in their rulings and inheritance. «Sharh Usul Al-'Aqidah (285)»

Qutaybah bin Sa'id said: This is the statement of the Imams who are taken [from] in Islam and Sunnah: ... We say: People are, according to us, believers with the name that Allah called them, and [in] acknowledgment, and the prescribed punishments, and inheritance, and justice. «Shi'ar Ashab Al-Hadith by Al-Hakim (12)»

The same was the case of people in the Maghreb and the countries where the Banu Ubayd appeared and spread heresy in them:

“The appearance of the doctrine of Kufi scholars in the state of the Banu Ubayd was due to their agreement with them on the issue of preference, so they had the judiciary and the leadership, and some of their people headed East out of their delight and to catch up with their worldly (affairs) and they took their fantasies out on the people of Medina, **so the Malikiyyah suffered afflictions during that period, but despite that they were many. The general public follow their example** and the one who grows up among them is evident. Until the state of the Banu Ubayd weakened there, by the sedition of Abu Yazid Al-Khariji, so they seized the opportunity and spread their knowledge and wrote great books and a group of them came forward whose fame flew across the lands. Its people and sides and the rest of the countries of the Maghreb are applying this doctrine, agreeing on it, and nothing else is known to have a standing. «Tarteeb Al-Madarik Wa-Taqreeb Al-Masalik (15/1)»



“Abu Muhammad<sup>10</sup> was very hostile to them and slandered them. Some of his companions said: I was with him one day in Monastir on the day of Ashura, and in that year there were a large number of people in it, **about seventy thousand. When he saw their gathering, he wept. So, it was said to him: What makes you cry? He said: By Allah, I do not fear them for the sins, because their Master is Generous, but I fear that they doubt the disbelief of Banu Ubayd, so they enter the Fire.** «Tarteeb Al-Madarik Wa-Taqreeb Al-Masalik (252/8)»

These narrations state that the general public were with their scholars on monotheism and did not doubt the disbelief of the Tawaghit (pl. Taghut) despite the many afflictions and doubts. Thus, people should not hesitate regarding the general public when the elite or some of the general public contradict them. Rather, they are on the default status of what they were originally upon in the apparent, and this is proven by seeing the prevalent majority among them. It is not required to see each and every one of them as these heretics claim. Otherwise, the predecessors would not have judged the general public if they were obligated to see each individual! Consequently, this exposes the trick of the heretics, because the people of the Sunnah do not hesitate about the general public when their default status is Islam until they see from each individual a ritual. The heretics are the Khawarij for hesitating regarding the ruling of the Islam of all Muslims. It was from the innovations of the Khawarij al-Mariqah to hesitate about the general Muslims and polytheists affiliated with Islam, except for those who showed them Islam or disbelief; “The eleventh group of al-‘Ajaridah, which is the first of the foxes, are called Al-Akhnasiyah. They hesitate about all those in the abode of al-Taqiyyah (precaution) from those who claim Islam and the people of the Qiblah, except for those from whom they know faith, so they will ally with him for that or disbelief, so they will disown him for that. «Maqalat Al-Islamiyyin (92/1)»

It came in the context of mentioning the Dahhakiyya, who are a group from the Ibadi Khawarij: “These differed about the people of the abode of Disbelief according to them, so some of them said: They are infidels according to us, except for those whose faith we know in particular, and some of them said: They are the people of the mixed abode, so we will not ally with them except for those whose Islam we know, and we hesitate in regards to those whose Islam we do not know, and some of them took each other as allies despite their differences. «Maqalat Al-Islamiyyin (101/1)»

These articulations are undoubtedly false and contradict what the people of the Sunnah and Jama’ah are upon, who judge the Islam of the general public of Muslims, except for those who show a nullifier from the nullifiers of Islam, and they judge with disbelief the general polytheists who affiliate with Islam, except for those who show innocence from what they are on<sup>11</sup>. These Mariqah are worse than the Khawarij ‘Ajaridah and the Ibadiya, the Jahmites, because these misguided people do not hold into

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<sup>10</sup> He is Abdullah ibn Ishaq, known as Ibn At-Tabban, and he was one of the prominent jurists for whom the liver of camels were beaten from the cities because of his defence of the doctrine of Imam Malik, may Allah have mercy on him, during the rule of the Banu Ubayd.

<sup>11</sup> And refer to the treatise entitled “Ar-Radd ‘ala Usul Al-Ghulat Wa-Al-Qutbiyyin Fi At-Takfeer Bi Al-‘Umum (Responding to the Foundations of the Extremists and Qutbiyyin in Excommunication on Behalf of the General Public)” to learn more about that.

consideration the mere rite when it comes to the general polytheists affiliated with Islam, as these heretics who are the enemies of the Sunnah and the narration say.

#### 4. Chapter on questioning people about their beliefs.

The basic principle in this regard is that people are treated according to their outward appearance, and their inner secrets are left to Allah the Most High, as the Prophet (ﷺ) said: “I was commanded to fight people until they testify that there is no God but Allah and that Muhammad is the Messenger of Allah, establish the prayer, and pay the zakat. If they do that, their blood and wealth are protected from me except for the right of Islam, and their reckoning is with Allah.”

He (ﷺ) also said: “I have not been commanded to search people’s hearts or to cut open their bellies.”

There are other hadiths similar to these, which we have mentioned in the chapter on forbidding the treatment of people in a manner other than that which they show. Thus, in this case, it is not permissible to question people about their beliefs, and indeed it is an innovation, because it is not found in the Sunnah of the Prophet (ﷺ) and his Companions, and it is contrary to the practice of the people of the Sunnah in judging by outward appearance and leaving the searching and investigating of hidden matters.

‘Abd al-Razzaq al-San`ani narrated in his Musannaf: (18790) from al-Thawri, from Jabir, from ash-Sha`bi, who said: **“Interrogation is an innovation.”** «Musannaf ‘Abd al-Razzaq al-San`ani, Chapter: Acknowledgment after punishment and threats»

Ibn Abi Shaybah narrated in his Musannaf: (23301) Wakee’ narrated to us from Sufyan, from Jabir, from ‘Amir, and al-Hakam, who both said: **“Interrogation is an innovation.”** «Musannaf Ibn Abi Shaybah, On questioning about limits»

Al-Barbahari said: (142) **Interrogation is an innovation in Islam. As for today, a person should be tested according to the Sunnah,** because the Prophet (ﷺ) said: “This knowledge is religion, so look at whom you take your religion, and do not accept a hadith except from someone whose testimony you would accept.” «Sharh as-Sunnah by al-Barbahari»

When he (may Allah have mercy on him) says, “As for today, a person should be tested according to the Sunnah,” this is in cases of necessity, due to the prevalence of innovations. It is prescribed for the Muslim to test people in order to learn about their circumstances when there is a legitimate need to do so, just as Allah the Most Exalted, commanded the Prophet (ﷺ) to test the women who migrated to him:

Allah the Most High, says: {O you who have believed, when believing women come to you as emigrants, **test them**. Allah knows best about their faith. And if you ascertain that they are believers, then do not return them to the disbelievers.} [al-Mumtahinah 60:10]

Al-Bukhari narrated in his Sahih: (4891) from `Urwah that `Aisha (may Allah be pleased with her), the wife of the Prophet (ﷺ), told him: **“The Messenger of Allah (ﷺ) used to test those who migrated to him among the believing women** with this verse in which Allah says: {O Prophet, when the believing women come to you pledging to you...} to His saying: {Forgiving and Merciful.} [al-Mumtahinah 60:12]. `Urwah said: `Aisha said: “So whoever among the believing women acknowledged this condition, the Messenger of Allah (ﷺ) would say to her: ‘I have taken your pledge in words, but by Allah, no man’s hand has ever touched the hand of a woman in a pledge of allegiance. He would not take their pledge of allegiance except by saying: I have taken your pledge of allegiance on this basis.” «Sahih al-Bukhari, Chapter: {When believing women come to you as emigrants}. [al-Mumtahinah 60:10]»

At-Tirmidhi narrated in his Jami`: (3308) from Ibn `Abbas, concerning the verse in which Allah, the Most High, says: {O you who have believed, when believing women come to you as emigrants, test them}, he said: “When a woman came to the Prophet (ﷺ) to embrace Islam, he would make her swear by Allah that she had not left her husband out of hatred for him, and that she had only left him out of love for Allah and His Messenger (ﷺ).” «Jami` at-Tirmidhi, Chapter: From Surah al-Mumtahanah»

Imam ash-Shafi`I said: Allah, the Blessed and Exalted, said: {O you who have believed, when believing women come to you as emigrants, test them.} [al-Mumtahanah 60:10] to His saying: {Nor are they lawful for them } [al-Mumtahanah 60:10] Allah, the Blessed and Exalted, also said: {And do not hold onto the marriage tie with disbelieving women.} [al-Mumtahanah 60:10]

This was revealed during the truce that was between the Prophet (ﷺ) and the people of Makkah, who were idolaters. Concerning Allah the Most High’s statement: {Test them. Allah knows best about their faith. And if you ascertain that they are believers}, **present faith to them**, so if they accept and acknowledge it, then you have ascertained that they are believers.

Thus, do the Children of Adam know of the outward reality, and Allah, the Most High said: {Allah knows best about their faith.} [al-Mumtahanah 60:10] meaning about their inner secrets regarding their faith. This indicates that none of the Children of Adam were given the ability to judge beyond what is apparent. «al-Umm by ash-Shafi`I, Annulment of the marriage of a couple, one of whom becomes Muslim (47/5)»

Imam ash-Shafi`I said: Then Allah and His Messenger clarified that only Allah knows their inner secrets about their truthfulness in Islam. Allah the Most Exalted, said to His Prophet: {O you who have believed,

when believing women come to you as emigrants, test them.} [al-Mumtahanah 60:10] (al-Rabi` recited until he reached the words: {then do not return them to the disbelievers} [al-Mumtahanah 60:10]) meaning – and Allah the Most High, knows best – about their truthfulness in their faith. He said: {And if you ascertain that they are believers}, meaning: according to what He commanded you to judge about them when they show faith, because you do not know about their truthfulness in faith what Allah knows, so judge them according to the ruling of faith in that you do not return them to the disbelievers, {They are not lawful for them, nor are they lawful for them.} [al-Mumtahanah 60:10] «al-Umm by ash-Shafi`I, Book of Refuting Istihsan (310/7)»

At-Tabari narrated in his Tafsir: Muhammad ibn Sa`d narrated to me: My father narrated to me: My uncle narrated to me: My father narrated to me, from his father, from Ibn `Abbas, concerning His statement: {O you who have believed, when believing women come to you as emigrants} [al-Mumtahanah 60:10] to His saying: {Knowing and Wise.} [al-Mumtahanah 60:10] **He said: Testing them was that he would have them testify that there is no God but Allah and that Muhammad is His slave and Messenger. When they knew that this was true on their part, he would not return them to the disbelievers,** and he would give her husband among the disbelievers – with whom the Messenger of Allah (ﷺ) had made a treaty – the mahr that he had given her.

Al-Husayn narrated to me: I heard Abu Mu`adh say: `Ubayd narrated to us: I heard ad-Dahhak say, concerning His statement: {Test them. Allah knows best about their faith.} [al-Mumtahanah 60:10] The Prophet of Allah (ﷺ) made a treaty with some of the polytheists and some of the People of the Book, and they made a treaty with him. One of the conditions was that they would return money and women. If one of the wives of the believers escaped from the Prophet of Allah (ﷺ) and joined those who had a treaty – leaving her religion and choosing shirk – he would return to her husband whatever he had spent on her. If one of the wives of the polytheists joined the Prophet of Allah (ﷺ), **the Prophet of Allah (ﷺ) would test her and ask her: “What made you leave your people?” If he found that she had left because she wanted to embrace Islam, the Messenger of Allah (ﷺ) would accept her and return to her husband whatever he had spent on her. But if he found that she had fled from her husband to another, who was related to her, and she was still clinging to shirk, the Messenger of Allah (ﷺ) would return her to her husband among the polytheists.** «Tafsir at-Tabari (579-581/22)»

**I say: Thus, the Prophet (ﷺ) used to test the women who migrated to him, so that they would not return to the disbelievers if they had come out of love for Allah and His Messenger (ﷺ), and in order to preserve the peace treaty between him and the polytheists. If any of them came to him, he would return them to their people.**

**And from the Sunnah also, was the testing of the Prophet (ﷺ) of a slave girl that was owned by Muawiyah ibn al-Hakam al-Sulami (may Allah be pleased with him), and he intended to set her free:**

Malik narrated in “Al-Muwatta”: On the authority of Hilal ibn Usama, from Ata ibn Yasar, from Omar ibn al-Hakam, that he said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I had a slave girl who used to graze my sheep. I came to her and found that one of the sheep was missing. I asked her about it and she said: The wolf ate it. I was sorry about it and, being from among the descendants of Adam, I slapped her face. I have a slave girl’s neck upon me (referring to the fact that he had to set a slave girl free as a recompense for slapping the slave girl). Can I free her? The Messenger of Allah (ﷺ) said to her: Where is Allah? She said: In heaven. He said: Who am I? She said: You are the Messenger of Allah. The Messenger of Allah (ﷺ) said: Set her free. «Al-Muwatta with the narration of Yahya ibn Yahya al-Laiti | Chapter: What is permissible from manumission regarding obligatory slaves (776/2)»

His statement mentioning Umar Ibn al-Hakam is a mistake made by Imam Malik (may Allah have mercy on him). The correct statement is Muawiyah ibn al-Hakam as narrated by the group. In the chapter, it is mentioned that the Prophet (ﷺ) tested the slave girl by asking about the two testimonies because every disbeliever who acknowledges Allah’s transcendence and the message of the Prophet Muhammad, their Islam is not confirmed until they acknowledge the oneness of Allah, as we have explained.

Abd al-Razzaq al-San’ani narrated in his “Musannaf”: (16815) On the authority of Ibn Jurayj, who said: Ata told me that a man had a slave girl who was grazing his sheep. He had a fat sheep among his sheep. He wanted to give it as a gift to the Prophet of Allah (ﷺ). Then a beast came and ripped its udder. The man became angry, so he slapped his slave girl’s face. He came to the Prophet of Allah (ﷺ) and told him about it. He also mentioned that he has a devout and honest slave girl’s neck upon him, and he thought to give her as compensation when he slapped her. The Prophet (ﷺ) said to him: Bring her to me. The Prophet (ﷺ) asked her: do you testify that there is no God but Allah? She said: Yes. And that Muhammad is the slave of Allah and His Messenger? She said: Yes. That death and resurrection are true? She said: Yes. And that Paradise and Hell are true? She said: Yes. When he finished, he said: Free her or keep her. I said: Did you record this (hadith)? He said: Yes. They claimed, and Abu al-Zubair narrated it to me, that she had children in Quraysh after that.

(16816) On the authority of Ma’mar, from Yahya ibn Abi Kathir, who said: A man slapped his slave girl and brought her to the Prophet (ﷺ) to consult him about freeing her. The Prophet (ﷺ) said to her: Where is your Lord? She pointed to the sky. He said: Who am I? She said: You are the Messenger of Allah. He said: I think he also mentioned resurrection after death, Paradise and Hell. Then he said: Free her, for she is a believer. «Musannaf Abd al-Razzaq al-San’ani | Chapter: What is permissible regarding slaves»

Malik narrated in “Al-Muwatta”: (2731) On the authority of Ibn Shihab, from Ubayd Allah ibn Abd Allah ibn Utba, that a man from the Ansar came to the Messenger of Allah (ﷺ) with a black slave girl that belonged to him. He said: O Messenger of Allah, I have a believing slave girl’s neck upon me, can I free her? The Messenger of Allah (ﷺ) said to her: Do you testify that there is no God but Allah? She said: Yes. He said: Do you testify that Muhammad is the Messenger of Allah? She said: Yes. He said: Do you believe

in resurrection after death? She said: Yes. The Messenger of Allah (ﷺ) said: Then free her. «Al-Muwatta with the narration of Abi Musab al-Zuhri | Chapter: What is permissible from manumission regarding slaves»

The Prophet's (ﷺ) test with the slave girl about resurrection, Paradise, and Hell is an example of a complete exposition as we have explained in the description of apparent Islam; because acknowledging the comprehensive summary about the two testimonies makes it unnecessary to explicitly mention its requisites.

**It is permissible to make a test when asking the rebels and apostates from Islam to repent and return:**

Abu Bakr ibn Abi Shaiba said: (33401) Abd Allah ibn Idris narrated to us, from Ash'ath, from Ibn Sirin, who said: Alqama ibn Ulata turned into an apostate. Abu Bakr sent to his wife and children, and she said: **If Alqama disbelieved, then I and my children did not disbelieve.** He mentioned that to al-Sha'bi, and he said: **This is what he did to them, meaning the people of apostasy.** «Musannaf Ibn Abi Shaiba | What they said about a man who converts to Islam then becomes an apostate»

Imam al-Shafi'i said: Muhammad ibn Ishaq informed us, from Yazid ibn Abd Allah ibn Qusayyit, who said: When Abu Bakr sent Khalid ibn al-Walid to Tulaiha and Banu Tamim, he said: Whatever valley or abode you enter, and you hear the call to prayer, hold back from it **until you ask them what they intend and what they resent.** Any abode you enter and you do not hear the call to prayer in it, then raid them and kill and burn. «Al-Umm by al-Shafi'i | Cutting down enemy trees (376/7)»

Khalifa ibn Khayyat said: (108) Bakr narrated to us, from Ibn Ishaq, that Abu Bakr sent Khalid ibn al-Walid to al-Yamama and ordered him to confront Musaylima the Liar. When he approached al-Yamama, he descended into one of their valleys and came upon Mujaa'a ibn Mararah and twenty men with him. They were out in pursuit of a man from Banu Numayr. **Khalid said to them: O Banu Hanifa, what do you say?** They said: We say that there is a prophet among us and a prophet among you. Khalid put them to the sword and killed them, except for Mujaa'a, and he secured him with shackles. Then he moved on and they fought. The first of the polytheists to be killed was Rijjal bin Unfuwa. They fought fiercely, and the Muslims were exposed and then they rallied. Thabit ibn Qays ibn Shammam said: Evil is what you have accustomed yourselves to, O group of Muslims. O Allah, I disown before You what these people are doing. Then he fought until he was killed. «Tarikh Khalifa ibn Khayyat | News of al-Yamama»

Al-Marwazi said: (858) Ishaq narrated to us, who said: Muhammad ibn Salama narrated to us, from Muhammad ibn Ishaq, from Talha ibn Abd al-Rahman ibn Abi Bakr al-Siddiq (may Allah be pleased with them), that Abu Bakr (may Allah be pleased with him) included in his covenant to his armies during the Ridda (apostasy wars), "When you approach an abode belonging to the Arabs and you hear the call to

prayer, then hold back from its people **until you ask them about what they had resented**. If you do not hear the call to prayer, then raid them, burn, and kill.” «Ta’zim Qadr al-Salah by al-Marwazi»

Khalifah Ibn Khayyat said: (104) And Ali Ibn Muhammad narrated to us, from Abu Zakariya Yahya Ibn Ma’in Al-Ajlani, from Saeed Ibn Ishaq, from his father, from Abu Qatada, who said: Abu Bakr instructed Khalid and his commanders whom he sent to rid apostasy that when they reached an abode, they should settle there, and if they heard an adhan or saw a prayer, they should hold back **until they ask the people about what they had resented and for which they withheld the zakah**. And if they did not hear an adhan and did not see a worshipper, they should fiercely attack, kill, and burn. He said: I was with Khalid until he finished fighting Tulayhah, Ghatafan, Hawazin, and Sulaym. Then, he marched to the land of Banu Tamim and we sent Khalid in front of him until we reached a household of theirs at sunset. They rose against us and asked: Who are you? We said: We are the Muslim worshipers of Allah. They said: And we are the Muslim worshipers of Allah. Khalid had already deployed his troops, but they did not hear an adhan, and some people fought them at al-Baoudah from the direction of Al-Marrar. So, they brought Malik Ibn Nuwayrah as a prisoner from among his people. Then, Khalid ordered that their weapons be taken, and in the morning, he ordered for them to be killed. «Tarikh Khalifa Ibn Khayyat | Apostasy of Banu Tamim»

Al-Bayhaqi said in his “Al-Sunan”: Chapter: **The Kharijites Should Not Be Fought Until They Are Asked What They Disapproved Of, Then They Are Ordered to Repent, Then They Are Notified of War.**

(16738) Abu Abdullah Al-Hafiz narrated to us, Abu Al-Abbas Muhammad Ibn Yaqub narrated to us, Ahmad Ibn Abd Al-Jabbar narrated to us, Yunus Ibn Bukayr narrated to us, from Ibn Ishaq, Talhah Ibn Abd Allah Ibn Abd Al-Rahman Ibn Abi Bakr Al-Siddiq narrated to me and said: Abu Bakr, may Allah be pleased with him, used to order his commanders, when he sent them to rid apostasy, “When you raid an abode, if you hear the adhan for prayer in it, **hold back until you ask them what they had resented**, and if you do not hear an adhan, then raid it fiercely, kill, burn, and do your utmost in killing and wounding; do not show any weakness due to the death of your Prophet ﷺ”.

(16739) Abu Al-Hassan Muhammad Ibn Yaqub Ibn Ahmad Al-Faqih At-Tabarani narrated to us that Abu Ali Muhammad Ibn Ahmad Ibn Al-Hassan Ibn As-Sawwaf reported to us, Abu Yaqub Ishaq Ibn Al-Hassan Ibn Maymun Al-Harbi narrated to us, Abu Ghassan narrated to us, Ziyad Al-Bakkai narrated to us, Mutarrif Ibn Tareef narrated to us, from Sulayman Ibn Al-Jahm Abu Al-Jahm, the freed slave of Al-Baraa Ibn Azib, from Al-Baraa Ibn Azib, who said: Ali, may Allah be pleased with him, sent me to the the Kharijites by the river, **and I called them three times before we fought them**.

(16740) Narrated Abu Abdullah Al-Hafiz: Muhammad bin Ya’qub narrated to me from the original copy of his book: Abu Umayya Muhammad bin Ibrahim At-Tursus narrated to me: Umar bin Yunus bin Al-Qasim bin Muawiya Al-Yamami narrated to me: Ikram bin ‘Ammar Al-Ijli narrated to me: Abu Zamayil Simaak Al-



Hanafi narrated to me: Abdullah bin 'Abbas who said: When the Hurooriyyah (Kharijites) came out, they gathered together in an abode, and they were six thousand. I went to 'Ali (may Allah be pleased with him) and said: O leader of the believers, hasten the Dhuhr prayer for perhaps I can go to these people and talk to them. He said: I am afraid that they might harm you. I said: No, he said: So, I went out to them wearing the best of the Yemenite garments. I went to them while they were gathered in an abode. They were talking. I greeted them and they said: Welcome to you, O Aba Al-Abbas. What is this garment? He said: I said: What do you criticize me for? By Allah, I saw the Messenger of Allah (ﷺ) wearing the best of clothes and this verse was revealed: "Say, 'Who has forbidden the adornment of Allah which He has produced for His servants and the good things provided for sustenance?'" [al-A'raf: 32]. They said: Then what brings you? I said: I have come to you from the Companions of the Prophet (ﷺ) from among the Muhajirin and Ansar to convey to you what they say and you can tell me what you say. The Quran was revealed to them, and they are more knowledgeable concerning this revelation than you, and it was revealed among them but there is not one of them among you. Some of them said: Do not argue with Quraysh because Allah says: "They are indeed an argumentative people." [az-Zukhruf: 58]. Ibn Abbas said: I came to people and I have never seen a people more devoted to worship than they were. Their faces would become pale due to staying awake at night. Their hands and knees were calloused because of the length of their prostration. They wore clean shirts. Some of them said: Let us talk to him and see what he says. I said: Tell me what you blame the cousin of the Messenger of Allah (ﷺ) and his brother-in-law for, and the Muhajirin and Ansar? They said: Three things. I said: What are they? They said: As for one of them, he referred the issue of Allah to men, while Allah the Exalted said: "Verily, the judgement is only for Allah." [al-An'am: 57]. What business do men have with the judgement? I said: This is one of them. They said: As for the second thing, he fought and did not take prisoners or war booty. If those whom he fought were disbelievers, then taking their prisoners and booty would have been permissible. If they were believers, then fighting them would not have been permissible. I said: This is two of them. What is the third thing? They said: Verily, he has erased "Leader of the Believers" from his name, so he is the leader of the disbelievers. I said: Do you have anything other than this? They said: This is enough for us. I said to them: Tell me, if I recite to you from the Book of Allah and the Sunnah of His Prophet (ﷺ) that which refutes your words, will you be pleased? They said: Yes. So, I said to them: As for your statement that he referred the matter of Allah to men, then I will recite to you that which has referred judgement to men in the price of a quarter of a dirham for a hare and the like of it from prey. He said: "O you who believe! Do not kill game while you are in Ihram (performing Hajj or 'Umrah)." [al-Ma'idah: 95] up to His saying: "So let two just men among you judge justly." [al-Ma'idah: 95]. I ask you by Allah, is the judgement of men concerning a hare and the like of it from prey better or is their judgement concerning their blood and reforming their affairs and so that you may know that, if Allah had willed, He would have judged and not given it to men? And concerning the woman and her husband, Allah the Exalted said: "And if you fear a split between the two (the husband and the wife), appoint an arbiter from his family and an arbiter from her family. If both desire reconciliation, Allah will cause it between them." [an-Nisa': 35]. So, Allah has made the judgement of men to be an established Sunnah. Have I refuted this? They said: Yes. He said: As for your statement that he fought and did not take captives or war booty, would you take as captive your mother 'Aisha, and then you allow for her what would be allowed for other than her? If you have done this, then you have indeed disbelieved, and she is your mother. If you say: She is not our mother, then you have indeed disbelieved, for Allah the Exalted says: "The Prophet is closer to the believers than their own selves, and his wives are their mothers." [al-Ahzab: 6]. So, you are hovering between two errors, whichever one you follow you will have followed a lie. Some of them

looked at each other. I said: Have I refuted this? They said: Yes. He said: As for your statement that he erased himself from the title “Leader of the Believers”, then I will bring to you someone whom you will be pleased with. I will show you that you have heard that when the Prophet (ﷺ) at the Treaty of Al-Hudaybiyyah wrote to the polytheists, Suhayl bin Amr and Abu Sufyan bin Harb, the Messenger of Allah (ﷺ) said to the Leader of the Believers: Write, O `Ali: “This is what Muhammad, the Messenger of Allah, has agreed upon.” The polytheists said: By Allah, we do not know that you are the Messenger of Allah. If we knew that you were the Messenger of Allah, we would not have fought you. The Messenger of Allah (ﷺ) said: “O Allah, You know that I am Your Messenger. Write, O `Ali: ‘This is what Muhammad bin Abdullah has agreed upon.’” By Allah, the Messenger of Allah (ﷺ) is better than Ali and erasing himself from this title did not remove him from Prophethood. Abdullah bin `Abbas said: Two thousand people from them returned and the rest were killed upon misguidance.

(16741) Abu `Abd-Allah al-Haafiz narrated to us, from `Ali ibn Himshaadh al-`Adil, from Hishaam ibn `Ali as-Sadoosi, from Muhammad ibn Katheer al-`Abdi, from Yahya ibn Sulaym and `Abd-Allah ibn Waqid, from `Abd-Allah ibn `Uthman ibn Khutheym, from `Abd-Allah ibn Shaddad ibn al-Haad, who said: I came to `Aisha (may Allah be pleased with her) while we were sitting with her when she had returned from Iraq a few nights after `Ali (may Allah be pleased with him) had fought. She said to me: O `Abd-Allah ibn Shaddad, will you tell me the truth about what I ask you? Tell me about these people who `Ali killed. I said: Why should I not tell you the truth? She said: Tell me about their story. I said: When `Ali corresponded with Mu`awiya and appointed arbitrators, eight thousand of the reciters of the people rose up against him. They stopped at a place known as Harura, which was in the direction of Kufa. They denounced him, saying that he had taken off a shirt that Allah had clothed him with and had given him a title by, then he had judged in the religion of Allah, when judgement belongs to Allah alone. When news of what they had condemned him for and why they had left him reached `Ali, he ordered a caller to proclaim: No one may come into the presence of the Commander of the Faithful except one who has memorized the Qur`an. When the house was full of reciters of the people, he called for a large copy of the Qur`an, which he placed before him, and he began tapping it with his hand, saying: O Qur`an, speak to the people. The people called out to him, saying: O Commander of the Faithful, what do you want from it? We will tell you what we have learned from it, so what do you want? He said: Your companions who have come out against me – between me and them is the Book of Allah the Mighty and Majestic. Allah the Exalted, says concerning a man and a woman: {But if you fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers...} [an-Nisaa 4:35]. But the ummah of Muhammad is greater in sacredness than a man and a woman. They blamed me because I wrote to Mu`awiya and wrote `Ali ibn Abi Talib, when Suhayl ibn `Amr came, and we were with the Messenger of Allah at al-Hudaibiyah, when he made a peace treaty with his people, Quraysh. The Messenger of Allah wrote: In the name of Allah the Most Gracious, the Most Merciful. Suhayl said: Do not write: In the name of Allah the Most Gracious, the Most Merciful. He said: How should I write? He said: Write: In Your name, O Allah. The Messenger of Allah said: Write it. Then he said: Write: From Muhammad, the Messenger of Allah. He said: If we knew that you were the Messenger of Allah, we would not have disagreed with you. So, he wrote: This is what Muhammad ibn `Abd-Allah agreed with Quraysh. Allah says in His Book: {Verily in the Messenger of Allah ye have a good example for him who hopes in Allah and the Last Day...} [al-Ahzaab 33:21]. So `Ali ibn Abi Talib sent `Abd-Allah ibn `Abbas to them (may Allah be pleased with him). I went with him until when we were in the middle of their army, Ibn al-Kawwa`

stood up and addressed the people, saying: O bearers of the Quran, this is `Abd-Allah ibn `Abbas. Whoever does not know him, I know him from the Book of Allah. This is the one concerning whom he and his people it was revealed: {Nay! They are a contentious people} [az-Zukhruf 43:58]. So, send him back to his companion and do not reconcile him to the Book of Allah the Mighty and Majestic. He said: Their orators stood up and said: By Allah, we will reconcile him to the Book of Allah. If he comes to us with truth that we recognize it, we will follow him, but if he comes to us with falsehood, we will refute his falsehood and we will send him back to his companion. So, they reconciled him to the Book of Allah for three days, and four thousand of them returned, all of them repentant. Ibn al-Kawwa' brought them with him until he brought them to `Ali (may Allah be pleased with him). `Ali sent to the rest of them, saying: You have seen what has happened between us and the people. Stay wherever you want until the Ummah of Muhammad assembles and you can stay wherever you want among them. There is a covenant between us and you that we will not attack you with our spears so long as you do not commit highway robbery or seek revenge. But if you do that, then we have cast down war upon you equally. Verily, Allah does not love the treacherous. `Aisha (may Allah be pleased with her) said: O ibn Shaddad, so he killed them? He said: By Allah, he did not send for them until they had committed highway robbery, shedded blood, killed Ibn Khabab, and taken the People of the Covenant as permissible targets. She said: By Allah? I said: By Allah, there is no God except Him, that is what happened. She said: What is that which I have heard the people of Iraq talking about, saying: The one of breast, the one of breast? I said: You have seen him. I stood over him with `Ali (may Allah be pleased with him) among the dead. He called the people and said: Do you recognize this man? So, many were those who came forward and said: I saw him praying in the mosque of Banu So-and-so; I saw him praying in the mosque of Banu So-and-so. But no one came with any certain knowledge about him except that. She said: What did `Ali say when he stood over him, as the people of Iraq claim? I said: I heard him say: Allah and His Messenger have spoken the truth. She said: Did you hear anything else from him apart from that? I said: No, by Allah. She said: Indeed, Allah and His Messenger have spoken the truth. May Allah have mercy on `Ali, for it was his habit, whenever something amazed him, to say: Allah and His Messenger have spoken the truth.

16742 – Narrated Abu Abd al-Rahman al-Sulami: Abu al-Husayn ibn Abdah al-Saliti narrated to us, from Abu Muhammad Ahmad ibn Ibrahim ibn Abd Allah, from Ibrahim ibn Muhammad al-Shafei: Muslim ibn Khalid al-Zanji cited to me that Ibn Khuthaim, from Ibn Abd Allah ibn Iyadh, from Abd Allah ibn Shaddad ibn al-Had reported: He entered upon Aisha (may Allah be pleased with her), while we were with her, upon his return from Iraq, a few nights after Ali (may Allah be pleased with him) had been assassinated, and he mentioned the hadith in a similar fashion. Muslim ibn Khalid said: The incident of al-Thudaiyyah (the one of breast) is a true report, which we have mentioned before, and it is possible that Ibn Shaddad did not hear it, and someone else did. Allah knows best. «Al-Sunan al-Kubra by al-Bayhaqi»

Abd al-Razzaq al-San'ani narrated in his "Musannaf" (18678) from 'Ikrimah ibn 'Ammar, who said: Abu Zumayl al-Hanafi reported to us, saying: 'Abdullah ibn 'Abbas, may Allah be pleased with him, said: "When I withdrew from the Haruriyyah, who were in a house at their peak of fervor, I said to Ali, 'O Commander of the Faithful, delay the prayer so that I may go to these people and speak to them.' He said, 'I fear for you from them.' I said, 'No, by the will of Allah, the Exalted.' He said, 'Then I dressed in

the best of what I could from this Yemeni garment.' He said, 'Then I entered upon them while they were in the heat of midday.' He said, 'I entered upon a people, I have never seen a people more diligent than them, their hands were like the calluses of camels, and their faces marked from the traces of prostration.' He said, 'I entered and they said, 'Welcome to you, O Ibn 'Abbas, what brings you?' I said, 'I have come to talk to you about the companions of the Messenger of Allah ﷺ upon whom revelation descended, and they are more knowledgeable about its interpretation.' Some of them said, 'Do not speak to him,' and some of them said, 'By Allah, we will indeed speak to him.' He said, 'I said, **Tell me, what do you hold against the cousin of the Messenger of Allah ﷺ, his son-in-law, and the first to believe in him, and the companions of the Messenger of Allah ﷺ are with him?**' They said, 'We hold against him three things.' He said, 'I said, 'And what are they?' They said, 'The first of them is that he allowed men to judge in the religion of Allah, and Allah has said, "The judgment is for none but Allah" (Al-An'am: 57).' He said, 'I said, 'And what else?' They said, 'He fought and did not take captives nor gain spoils. If they were disbelievers, then their wealth would have been lawful for him, and if they were believers, then their blood would have been prohibited to him.' He said, 'I said, 'And what else?' They said, 'He erased himself from being the Commander of the Faithful. If he was not the Commander of the Faithful, then he is the commander of the disbelievers.' He said, 'I said, 'What if I read to you from the decisive Book of Allah and told you from the Sunnah of His Prophet ﷺ what you do not deny, would you then return?' They said, 'Yes.' He said, 'I said, 'As for your statement that he allowed men to judge in the religion of Allah, indeed Allah, the Exalted, says, "O you who have believed, do not kill game while you are in the state of ihram" (Al-Ma'idah: 95) until His saying, "judged by two just men among you" (Al-Ma'idah: 95), and He said regarding a woman and her husband, "If you fear a breach between them, appoint an arbitrator from his people and an arbitrator from her people" (An-Nisa': 35). I ask you by Allah, is the judgment of men in preserving their blood and selves and reconciling between them more rightful or in a rabbit whose price is a quarter of a dirham?' They said, 'By Allah, rather in preserving their blood and reconciling between them.' He said, 'Have I removed this from you?' They said, 'By Allah, yes.' He said, 'And as for your statement that he fought and did not take captives nor gain spoils, do you insult your mother 'Aisha or do you make lawful from her what you make lawful from others? For you have disbelieved, and if you claim that she is not the Mother of the Believers, then you have disbelieved and left Islam. Indeed, Allah says, "The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers" (Al-Ahzab: 6). So, you are wavering between two misguidances, so choose whichever you wish.' He said, 'Have I removed this from you?' They said, 'By Allah, yes.' He said, 'And as for your statement that he erased himself from being the Commander of the Faithful, indeed the Messenger of Allah ﷺ called upon Quraysh on the day of Hudaibiyyah to write a treaty between him and them. He said, 'Write this is what Muhammad the Messenger of Allah has agreed upon.' They said, 'By Allah, if we knew you were the Messenger of Allah, we would not have prevented you from the House (Kaaba) nor would we have fought you. But write: Muhammad the son of Abdullah.' He said, 'By Allah, I am indeed the Messenger of Allah truly, even if you deny me. Write, O Ali: Muhammad the son of Abdullah.' For the Messenger of Allah ﷺ was better than Ali, may Allah be pleased with him. 'Have I removed this from you?' They said, 'By Allah, yes.' Then twenty thousand of them returned [to the truth], and four thousand remained and were killed." «Musannaf of Abd al-Razzaq al-San'ani | Chapter on the Haruriyyah»

Al-Baladhuri narrated from Omar ibn Abd al-Aziz during his debate with the Khawarij when he sent Awn ibn Abd Allah ibn Utba with his letter to them, saying: **What caused you to take this course of action, and what did you resent?** Asim, who was an Ethiopian, replied: We did not resent your conduct in seeking justice and doing good. Then they mentioned: There is one matter between us and you. He asked: What is it? They replied: We have seen you oppose the actions of your family members and called them injustices, and you adopted a path other than theirs. If you are on the right path and they are mistaken, then curse them and disavow them. Omar responded: I know that you did not rise in rebellion to seek worldly gains, but rather you sought the hereafter and missed its path. Allah did not send His Messenger (ﷺ) to curse people. Abraham said: {So whoever follows me – he is indeed of me; and whoever disobeys me – then indeed, You are Forgiving and Merciful.} [Ibrahim: 36], and Allah said: {Those are the ones whom Allah has guided, so in their guidance follow.} [Al-An'am: 90]. You have called their actions injustice, and that is sufficient to blame and criticize them. Be good to Allah in what He has given you and leave what you missed. Cursing those who commit sins is not a duty that must be fulfilled. If you say that it is a duty, then tell me, O speaker, when did you curse Pharaoh? He replied: I do not remember when I cursed him. Omar asked: Is it acceptable for you not to curse Pharaoh, who was the worst and most evil of people, while it is not acceptable except for me to curse my family members who are Muslims? He said: Are they not disbelievers because of their injustice? Omar replied: No, because the Messenger of Allah (ﷺ) called the people to Islam, and whoever affirmed faith and its obligatory duties it was accepted from them, and if a sin was committed, the prescribed punishment was carried out. The Khawarij said: The Messenger of Allah (ﷺ) called people to the oneness of Allah, acknowledging what came down from Him, and following his established Sunnah. If they had said: We believe in what came from Allah but we reject your Sunnah, he would not have accepted that from them. Omar replied: No one says, "I will not follow the Sunnah of the Messenger of Allah (ﷺ)." However, the people were excessive in their actions, knowing that what they were doing was forbidden to them, but misery overcame them...To the end of the narration. «Ansab al-Ashraf | The Khawarij in the days of Omar ibn Abd al-Aziz (212-214/8)»

In Al-Shafi'i's Al-Umm (226-227/4): The Book of Fighting the Rebels and Apostates. A chapter on those who must be fought among the rebels. Al-Rabi' ibn Sulayman narrated to us: Al-Shafi'i said: May Allah have mercy on him – Allah Almighty said: {And if two factions among the believers should fight, then make settlement between them. But if one of them oppresses the other, then fight the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.} [Al-Hujurat: 9].

Al-Shafi'i said: May Allah have mercy on him – Allah Almighty mentioned the fighting between two factions, and the two opposing factions are two groups, each resisting, more or less, since they are described as resisting, and Allah Almighty called them believers and ordered to make settlement between them. **Therefore, it is the duty of everyone to call the believers to peace when they are at odds and determined to fight, so that they do not fight until they are called to peace. Thus, I said that the rebels should not spend the night before calling them to peace because it is the duty of the ruler to call them to peace before fighting, as Allah Almighty commanded. Allah Almighty commanded to fight the transgressing group,** which is described as believers, until it returns to the ordinance of Allah. If

it returns, no one should fight it because Allah Almighty only permitted fighting it for as long as it is resisting with transgression until it returns.

**And returning means retreating from fighting by defeat, repentance, or otherwise. Whatever state they leave fighting in, they have returned. And returning from fighting means returning from disobeying Allah Almighty to obeying Him in refraining from what Allah Almighty forbade.** And Abu Dhu'aib said – shaming a group of his people who fled from a man of their tribe in a battle and he was killed:

"Allah will not forget us, a group who witnessed... the day of Al-Umailih, they did not disappear nor were they wounded.

They shot with an arrow, and no one felt it... then they retreated and said, 'How good the clear [day] is!'"

Imam Al-Shafi'i said: If the rebels had a group which grew larger and gained refuge in where they lived, to the extent it can't be easily controlled, and to the extent their numbers cannot be diminished, and their leader is known and was able to apply his rule and refute the rule of the just Imam, then this is the rebel group that differs from the one we mentioned earlier, **therefore it should be asked about their grievances, and if they clearly state their oppression, it should be redressed. If they do not clearly state it, then they should be told to return to obeying the just Imam and to unify their word with the word of the people of Allah's faith against the polytheists, and not to refuse the rule, if they do that, then it will be accepted from them, however if they refuse, then they will be warned of war, and if they do not respond, they will be fought, but they should not be fought until they are invited and reasoned with, unless they refuse to engage in reasoning in which case they will be fought. If they refuse to respond and a verdict is issued against them, and they do not surrender, or if a charity is imposed on them and they refuse to pay it, and prevent access to it, saying that they will not be the ones to initiate fighting, then they should be fought until they agree with the verdict and return to what they refused, if Allah, the Almighty, wills.** «Al-Umm of Al-Shafi'i | Chapter of the state in which fighting the rebels is not permissible(230-231/4)»

**As well as the Jahmites and whoever apostates from Islam to another religion which he openly declares, it is permissible to test him by having him denounce what he believes in, as the companions tested the apostates:**

Ibn Abi Hatim said: (323) Narrated to us Ali bin Al-Hassan bin Yazid Al-Sullami, I heard my father say: I heard Hisham bin Ubaidillah Al-Razi, when he imprisoned a man for being a Jahmi, **and he was brought to him to be tested, he said to him: Do you testify that Allah is on His Throne, separate from His creation? He said: I do not know what separate from His creation means. He said: Take him back, he has not repented yet.** «Al-Uluw lil-Ali Al-Ghaffar | The Scholar of Rayy: Hisham bin Ubaidillah Al-Razi»

**Examining should be carried out to learn about the people's conditions in the place and time in which innovation appears:**

Abdullah bin Imam Ahmad said: (206) Muhammad bin Muhammad bin Umar bin Al-Hakam, Abu Al-Hassan bin Al-Attar, narrated to us, Ibrahim bin Ziyad Sabalan said: I asked Abd Al-Rahman bin Mahdi and said: What do you say about someone who says: The Quran is created? He said: **If I had authority over him, I would stand on a bridge, and no one would pass by me except that I would ask him [about it], and if he said: The Quran is created, I would strike his neck and throw his head in the water.** «Al-Sunnah of Abdullah bin Ahmed | Whoever claims that Allah, may He be glorified and exalted, does not speak, then he worships idols»

**Or that can be done by enquiring about an individual and his assembly:**

Abu Bakr Al-Ajurri said: (2043) Al-Fariyabi narrated to us, Abbas Al-Anbari said: I heard Ahmad bin Yunus say: I saw Zuhair bin Mu'awiyah, come to Zaidah bin Qudamah, **and talk to him about a man who was conversing with him, so he said: Is he one of the people of the Sunnah? He said: I do not know him to practice innovation, Zaidah said: How! is he one of the people of the Sunnah? Zuhair said: When did people become like this? Zaidah said: And when did people start cursing Abu Bakr and Umar, may Allah be pleased with them?** «Al-Shari'ah of Al-Ajurri | Chapter on mentioning the boycotting people of innovation and whims»

Ibn Battah Al-'Ukburi said: (421) Abu Al-Qasim Umar narrated to me, saying: Ahmad bin Muhammad narrated to us, saying: Abu Bakr Al-Marruzi narrated to us, saying: Abu Bakr bin Khallad Al-Bahili narrated to us, saying: I heard Yahya bin Saeed Al-Qattan say: When Sufyan Al-Thawri came to Basra, he looked at the position of Al-Rabi', meaning Ibn Subayh, and his status with the people, he asked: What is his school of thought? **They said: His Madhab is nothing but the Sunnah, he said: Who are his close associates? They said: The people of Qadar, he said: Then he is a Qadari.** The Sheikh said: May Allah have mercy on Sufyan Al-Thawri, he truly spoke wisely, he told the truth and spoke with knowledge, so he agreed with the Book, the Sunnah, and what wisdom dictates, and what is obvious and known by people of insight and eloquence, Allah the Almighty, says: {O you who believe! Take not for intimate friends others than your own people. They spare no effort to cause you loss, and they rejoice at your misfortunes.} [Aal Imran: 118]. «Al-Ibanah Al-Kubra | Chapter of warning against the company of people who cause hearts to become sick and corrupt faith»

Al-Lalaka'i said: (257) Al-Hasan bin Uthman informed us, saying: Ahmad bin Al-Hussein informed us, saying: Sulayman bin Al-Ash'ath narrated to us, saying: Abu Tawbah narrated to us, saying: Salama narrated to us, meaning the son of Kulthum, from Al-Awza'i, who said: **Whoever conceals his innovation from us, his companionship is not hidden.** «Sharh Usool al-Itiqad - annotated by bin Hamdan".

Thus, the predecessors used to test people with their brothers and companions, because a man is on the religion of his companion, as is known in the creed of the people of the Sunnah and is famous in the poetry of the Arabs:

Narrated Abu Dawud in his "Sunan": (4833) On the authority of Abu Hurayrah, that the Prophet (ﷺ) said: **"A man is upon the religion of his close friend, so let one of you look at whom he takes as a close friend."** «Sunan Abi Dawud | Chapter: Who is commanded to sit with»

Abu Bakr bin Abi Shaiba said: (25591) Narrated to us Ibn Ulayya, from Ayyub, from Abu Qilaba, who said: Abu al-Darda said: "Among the understanding of a man is his walking and his entering." Abu Qilaba said: "May Allah fight the poet where he says: **Do not ask about the man, but ask about his companion, and every companion is guided by the one he accompanies.**" «Musannaf Ibn Abi Shaiba | On the man who is commanded to sit with and befriend»

Abu Ubadah al-Walid bin Ubayd al-Buhturi (d. 284 AH) said: The one hundred and twenty-fifth chapter, on what has been said in knowing men by their companions and friends.

(1116) Adi bin Zayd al-Ibadi said: [Long meter] Do not ask about the man, but ask about his companion... For the companion is guided by the one he accompanies.

(1117) And Abu al-Lahham al-Taghlibi said: [Long meter] And the man is only where he places himself... So, look with your own eyes at a man where he goes.

(1118) And Ziyadah bin Zayd al-Udhri said: [Long meter] And an individual's guidance informs me about what is hidden... Enough is guidance for what is hidden as an informer.

(1119) And Amr bin al-Harith al-Ta'i said: [Long meter] When you want to estimate the matter of a tribe... And its dreams, then look at who leads it.

(1120) And Dhira al-Hanafi said: [Fast meter] If knowledge and it's like please you... And a witness which informs you about the absent. Then consider the earth by its names... And consider the companion by the companion.

(1121) And Abdullah bin Muawiya said: [Basit meter] Look at the companions of a man, you will know him... By them, even if you do not uncover him through news. «Kitab Hamasat al-Buhturi»

Uthman bin Ismail bin Bakr al-Sukri said: I heard Abu Dawud al-Sijistani say: I said to Abu Abdullah Ahmad bin Hanbal: I see a man from the people of the Sunnah with a man from the people of innovation, should I leave his speech? He said: No, or you inform him that the man you saw with him is a follower of innovation, so if he leaves his speech, then talk to him, **otherwise, join him with him**, Ibn Masoud said: **A man is with his companion.** «Tabaqat al-Hanabila (429/1)»



Ibn Battah al-Ukbri said: (430) Abu al-Qasim Umar bin Ahmad al-Qasabani informed me, saying: Ahmad bin Muhammad bin Harun narrated to us, saying: Abu Bakr al-Maruzi narrated to us, saying: Ziyad bin Ayyub al-Tusi narrated to us, saying: Mubashshir bin Ismail al-Hubuli narrated to us, saying: It was said to al-Awza'i: "A man says: I sit with the people of the Sunnah, and I sit with the people of innovation." So, al-Awza'i said: **"This is a man who wants to equate between truth and falsehood."** The sheikh said: Al-Awza'i was truthful, I say: This is a man who does not know the truth from falsehood, nor disbelief from faith, and in such a case the Qur'an was revealed, and the Sunnah came from the Chosen One (ﷺ), Allah the Most High said: {And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mocking."} [Al-Baqarah: 14] «Al-Ibanah al-Kubra by Ibn Battah al-Ukbri | Chapter: Warning against keeping company with people who sicken hearts and corrupt faith»

Ibn Abi al-Dunya said: Ibrahim bin al-Ash'ath said: Whoever mixes with people is not safe and does not escape from one of two things: either he will delve into it with them when they delve into falsehood, or he will remain silent when he sees something wrong or hears it from his companions, so he does not change, so he sins, and he shares them in it. «Al-Uzlah wal-Infirad by Ibn Abi al-Dunya (p. 27)»

Al-Lalaka'i said: (1366) Zakariya bin Yahya al-Saji mentioned in the book of Ilal, saying: Ahmad bin Muhammad narrated to us, saying: Yahya bin Ma'in narrated to us, saying: Ruh bin Ubadah narrated to us, saying: I heard a caller calling at the stone saying: The emir ordered that Zakariya bin Ishaq not be pledged allegiance to, nor be accompanied, so whoever does that, the punishment has come upon him; because of the position of destiny. «Sharh Usul al-Aqeedah – annotated by bin Hamdan»

Sufyan al-Thawri said: {You will not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger} They see that it was revealed about those who mix with the sultan. And Abu Ahmad al-Askari narrated it." "Tafsir al-Qur'an al-Azim (85: 8)"

Abu Tahir al-Silafi said: (26) Al-Hakim Abu al-Fadl Muhammad bin al-Husayn al-Haddadi in Marw informed us, I am Abu Abd al-Rahman Abdullah bin Mahmud, Muhammad bin Harb narrated to us, Hafs bin Humayd narrated to us, saying: Sufyan al-Thawri said: Do not mix with the sultan, and do not mix with those who mix with the sultan, and do not mix with those who mix with those who mix with the sultan, and do not mix with the judge, and do not mix with those who mix with the judge, and do not mix with those who mix with those who mix with the judge. «Ahadith wa Hikayat by Abu Tahir al-Silafi»

Uthman bin Saeed al-Darimi said: Or have you not heard of Bishr and the evil of his doctrine, and his disgrace in his country, and the people of his Egypt, and you are a close neighbor to him? **But the follower is considered by his imam, and the companion by the companion.** «Al-Naqd ala al-Marisi (p. 163) – annotated by al-Shawami»

Al-Barbahari said: And if you see a man sitting with a man from the people of desires, then warn him and inform him, **for if he sits with him after he knows, then beware of him, for he is a follower of desires.** «Sharh al-Sunnah by al-Barbahari (p. 121)»

Ibn Battah al-Ukbri said: So, look, may Allah have mercy on you, who you accompany, and to whom you sit, **and know every person by his companion, and everyone by his companion.** May Allah protect us and you from the company of the afflicted, and may He not make us and you among the brothers of the frivolous, nor among the peers of the devils, and I ask Allah to bestow upon myself and upon you protection from error, and to heal us from the evil of deeds. «Al-Ibanah al-Kubra by Ibn Battah al-Ukbri | Chapter: Mentioning the news and traces that prompted us to collect and compose this book (206/1)»

And Ibn Battah al-Ukbri said in the context of his narration of the foundations of the Sunnah:

(337) Do not consult anyone from the people of innovation in your religion, and do not accompany him on your journey, and if you can, do not approach him in your neighborhood.

(338) And from the Sunnah is avoiding everyone who believes in anything we have mentioned, and abandoning him, and hating him, **and abandoning those who love him, support him, defend him, and accompany him,** even if the doer of that shows the Sunnah. «Al-Ibanah al-Sughra by Ibn Battah al-Ukbri»

Muhammad bin Abdullah al-Khayat said: Abu Hafs bin Raja did not speak to anyone who spoke to a Rafidhi for ten years. "Tabaqat al-Hanabila (56: 2)"

Al-Khatib al-Baghdadi said: Umar bin Muhammad bin Raja, Abu Hafs al-Ukbri. He narrated from Abdullah bin Ahmad bin Hanbal, Qais bin Ibrahim al-Tuwabiqi, and Musa bin Hamdun al-Ukbri. Ibn Battah al-Ukbri narrated from him, and he was a righteous, religious, and truthful slave. Al-Azhari informed us, saying: Abu Abdullah bin Battah said to us: If you see al-Ukbri loving Abu Hafs bin Raja, then know that he is a follower of the Sunnah. He died in the year three hundred and twenty-nine. «Tarikh Baghdad (238/11)»

Ibn Rajab said: Ahmad bin al-Husayn bin Ahmad bin Muhammad al-Baghdadi al-Muqri Abu al-Abbas... The sheikh Muwaffaq al-Din said: He was an imam in the Sunnah, calling for it, an imam in reading, and he was religious, saying good poetry, and he explained "Ibadat al-Khirqi" with poetry. I said: And he was strict in the Sunnah, and it is said: that he prevented the memorizer Abd al-Ghani from meeting Ibn Asakir al-Hafiz and hearing from him, and the memorizer regretted that, and he used to say: We had in the "Harbiyyah" some of the strict people who are called: the seven, they do not greet those who greeted seven on an innovator... And he died in Shaban of the year eight hundred and eighty-five in Damascus and he had passed seventy. «Dhayl Tabaqat al-Hanabila (395-396/2)»

**And he is tested by some of the famous heads, and they are used to deduce recognition of the people of the Sunnah from the people of innovation, and the righteous predecessors used to test by that whoever took and narrated from [them] when innovation were widespread:**

Muslim bin Hajjaj said: Muslim bin Al-Hajjaj narrated to us: Abu Ja'far Muhammad bin As-Sabbah narrated to us, Ismail bin Zakariya narrated to us, from Asim Al-Ahwal, from Ibn Sirin, who said: They did not used to ask about the chain of transmission; **but when the tribulation occurred, they said: Name your men to us, so that the people of the Sunnah will be identified and their narrations will be accepted, and the people of innovation will be identified and their narrations will be rejected.** «Sahih Muslim (15/2) – Edited by Abd Al-Baqi»

Ibn Saad Al-Baghdadi said in the biography of Al-Muafa ibn Amran bin Muhammad: (4815) Ahmad bin Abdullah bin Yunus informed us, saying: Sufyan Ath-Thawri used to name Al-Muafa ibn Amran “the sapphire”, **and he used to test the people of Mosul by him.** «Al-Tabaqat Al-Kubra»

Muhammad bin Abdullah Al-Hadhrami said: Ahmad bin Abdullah bin Yunus narrated to us, from Sufyan Ath-Thawri, who said: **Test the people of Mosul by Al-Muafa bin Imran.** Muhammad bin Ahmad bin Abi Al-Mathanna said, from Ahmad bin Yunus: Sufyan said: **Test the people of Mosul by Al-Muafa; whoever mentions him – meaning with good- I would say: These are the people of the Sunnah and the Jama'ah. Whoever criticizes him, I would say: These are the people of innovation.** Bishr bin Al-Harith said, from Ahmad bin Yunus: Whenever Sufyan was visited by people from Mosul, he would test **them by asking about their love for Al-Muafa; if he saw them as he expected, he would draw them closer and bring them near to him, otherwise he would not.** «Tahdhib Al-Kamal in the Names of Men (153/28)»

Al-Lalakai narrated: (58) Ahmad bin Ubaid narrated to us, that Muhammad bin Al-Hussein narrated to us, Ahmad bin Zuhair said: I heard Ahmad bin Abdullah bin Yunus say: **Test the people of Mosul on Mu'afa bin Imran, if they love him, then they are the people of the Sunnah, and if they hate him, then they are people of innovation, as the people of Kufa are tested on Yahya.** «Sharh Usool al-Itiqad – annotated by Bin Hamdan»

Abu Ali Al-Qushayri (d. 334 AH) said: (70) Ismail bin Yaqub As-Subaihi narrated to us, Abdullah bin Ar-Rabi' Ar-Raqqi narrated to me – meaning Ibn Talha – Abu Shujar narrated to us, Abu Al-Malih narrated to us, who said: I heard Abdul Karim say: **We have no knowledge of you, O people of Ar-Raqqa! Whoever we saw – or I saw – from Maymun's side; we knew that he was righteous, and whoever we saw despising his side; we knew that he would take another side – meaning Al-Ja'd -.** «Tarikh Al-Raqqa by Al-Qushayri | Maymun bin Mihran Abu Ayyub»

Ali bin Al-Madini said in “Usul Al-Sunnah”: When you see a man who loves Umar bin Abdul Aziz, mentions his merits and spreads them, know that there is good behind that, Allah willing. When you see a man who approves Ayyub As-Sakhtiyani, Ibn Awn, Yunus, and At-Taymi from the people of Basra, loves them, mentions them a lot and follows their example, expect good from him. Then, after them, Hammad bin Salama, Muadh bin Muadh, and Wahb bin Jareer; **for they are a trial for the innovators.** «Sharh Usool al-Itiqad (318) – annotated by Al-Ghamdi»

Al-Ramharmazi said: Abu Umar bin Suhayl narrated to us, al-Abbas al-Tarqufi narrated to us, Muawiyah bin Amr bin al-Muhallab al-Azdi narrated to us, saying: Zaidah did not narrate to anyone until he tested him, so if he was a stranger, **he would say to him: Where are you from? If he was from the people of the country, he would say: Where is your prayer place? And he asks as the judge asks about the evidence,** so when he tells him, he asks about him, so if he is a follower of innovation, he says: Do not return to this assembly, so if he hears good about him, he brings him closer and narrates to him, so he was told: O Aba al-Salt, why do you do this? He said: I hate that knowledge is with them, so they become imams who are needed, so they change as they wish. «Al-Muhaddith al-Fasil bayn al-Rawi wa’l al-Wa’ee (p. 574-575) - Dar al-Fikr print”

Abu Bakr al-Ajiri said: (2043) Al-Firiabi narrated to us, saying: Abbas al-Anbari narrated to us, saying: I heard Ahmad bin Yunus say: I saw Zuhayr bin Muawiyah come to Zaidah bin Qudamah, **so he spoke to him about a man who was narrating to him, so he said: Is he from the people of the Sunnah? He said: I do not know of any innovation from him , so Zaidah said: How! is he from the people of the Sunnah? Zuhayr said: When were the people like this? Zaidah said: And when did people curse Abu Bakr and Umar, may Allah be pleased with them.** «Al-Shariah by al-Ajuri | Chapter: Mentioning the migration of the people of innovation and desires»

Abu Nu’aym Al-Isbahani said: (3149) Abdullah bin Muhammad bin Ja’far narrated to us, saying: Ishaq bin Ahmad narrated to us, saying: Sa’id bin Isa narrated to us, saying: I heard Mahdi bin Sulayman say: I came to Sulayman and I found with him Hammad bin Zaid, Yazid bin Zur’ah, Bishr bin Al-Mufaddal, and our companions from Basra, and **he would not narrate to anyone until he tested them, so he would say to him: Is fornication by predestination? If he said: Yes, he would make him swear that this was his religion by which he practiced faith to Allah. If he swore that this was his religion, he would narrate to him five hadiths, and if he did not swear, he would not narrate to him.** «Hilyat Al-Awliyaa and Tabakat Al-Asfiya | Sulayman bin Tarkan»

Abu Nu’aim Al-Asbahani said: Abdullah narrated to us, saying: Muhammad bin Ishaq Al-Musuhi narrated to us, saying: Abd Al-Rahman bin Umar narrated to us, saying: Mu’adh bin Mu’adh narrated to us, saying: When we would visit Sulayman, he would not give more than five hadiths to each one of us, and there was a man with us, and he would keep repeating to him, so he said: **I adjure you by Allah, are you a Jahmi?** He said: How clever of you! How did you know? «Hilyat Al-Awliya’ Wa Tabakat Al-Asfiya’ | Sulayman bin Tarkhan (33/3)»

Abdullah narrated to us, saying: Muhammad bin Ishaq Al-Musuhi narrated to us, saying: Abd Al-Rahman bin Umar narrated to us, saying: Mu'adh bin Mu'adh narrated to us, saying: When we would visit Sulayman, he would not give more than five hadiths to each one of us, and there was a man with us, and he would keep repeating to him, so he said: I adjure you by Allah, are you a Jahmi? He said: How clever of you! How did you know? "Hilyat Al-Awliya' Wa Tabakat Al-Asfiya' | Sulayman bin Tarkhan (3:32-33)".

Al-Khatib Al-Baghdadi said: (750) Abu Bakr Ahmad bin Muhammad Al-Barqani informed us, he said: It was read to Abu Ali bin As-Sawaaf while I was listening: Jaafar bin Muhammad Al-Firiabi informed you, saying: I heard Al-Fadl bin Muqatil Al-Balkhimi, saying: I heard An-Nadr bin Shumail say: **When Sulayman At-Taymi was visited by someone he did not know from the people of Basra, he would say: Do you testify that the wretched one is he who was wretched in his mother's womb, and that the happy one is he who learned a lesson from others? If he testified, he would narrate to him, and if not, he would not narrate to him.**

(754) I am Muhammad bin Abdul Wahid bin Ali Al-Bazzaz, Umar bin Muhammad bin Saif narrated to me, Abdullah bin Abi Dawood As-Sijistani narrated to me, saying: I heard my father say: Hussein Al-Ju'fi said: **Zaydah would not narrate to anyone until he tested them, so I spoke to him about a man in order for him to narrate to, and he said: Is he a companion of the Sunnah?** «Al-Jami' fi Akhlaq al-Rawi wa Adab al-Sami (The compilation of the Ethics of the Narrator and the Etiquettes of the Listener) | Those who did not narrate to the people of innovation»

It was mentioned in "As-Siyar": (435) Al-Qasim bin Abi Salih said: During the days of Hajj, Abu Bakr Muhammad bin Al-Fadl Al-Qustani and Huraish bin Ahmad came to Ibrahim bin Al-Hussein and asked him about the Hadith of Ifk – the narration of Al-Farawi from Malik – so he turned away from them, and Az-Za'farani said to him: **O Abu Ishaq! Do you narrate to the heretics? He said: Who is a heretic? He said: This. Indeed Abu Hatim al-Razi; would not narrate a hadith until he put [the narrator] through a test.**

(439) Hisham said: I met Shihab while I was young in the year 174, and he said to me: **If you're not a Qadari or a Murji'i, then I'll narrate to you, otherwise I won't narrate to you.** I said: I have nothing to do with these two.

(442) Al-Hakim said: I heard Abu Sa'id ibn Abi Bakr say: When the incident with the Kullabiyyah occurred in Nishapur, **Abu al-Abbas al-Sarraj would test the people, and he would not narrate to the children of the Kullabiyyah. On one occasion he made me stand up in the gathering and said: Say: I am innocent before Allah the Exalted, from the Kullabiyyah.**

I said: If I say this, my father will not feed me bread.

He laughed and said: Leave this one.

«Siyar A'lam al-Nubala | The Athaar Narrated from the Imams of Ahl as-Sunnah in the Chapters of Aqeedah»

**In conclusion: Testing people's beliefs is something that is prescribed in the situations mentioned, and it does not entail hesitating or going against what people were originally upon simply due to suspicion or conjecture. Rather, the Muslim, the disbeliever, the Sunni and the innovator should be tested, and they should be tested by Islam and the Sunnah. It is sufficient in this regard to acknowledge belief in Qadr in general, without specifying an acknowledgment of its implications. It is not appropriate to test people with obscure or general questions, like the way the Khawarij and the people of innovation test people. Testing people in this way is an innovation:**

Ibn al-Mundhir said: (1150) Muhammad ibn Ali narrated to us, saying: Ahmad ibn Shabib narrated to us, saying: Yazid narrated to us, from Saeed, from Qatadah, regarding the saying of the Almighty: {Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom.} The Sunnah, {And indeed, they were before that in manifest error.} (Aal Imran: 164); **By Allah, it is not as the people of Harura say: an overwhelming trial, whoever errs in it, his blood is shed**, but Allah sent His Prophet to a people who do not know, so He taught them, and to a people who have no manners, so He disciplined them. «Tafsir Ibn al-Mundhir»

Abu Bakr al-Khalal said: (972) Abu Bakr al-Marudhi informed us that Harun ibn Humayd al-Wasiti mentioned to them, from Ruh ibn 'Abbad, who said: A man wrote to al-Awza'i: Are you truly a believer? So, he wrote back to him: Did you wrote asking me if I am truly a believer? **For asking this question is an innovation, and discussing it is dialectic, which our predecessors did not explain to us and we were not tasked with it in our religion.** You have asked if I am truly a believer? By my life, if I am upon faith, then my not bearing witness to it will not harm me, and if I am not upon it, then my bearing witness to it will not benefit me. So, stop where the Sunnah stopped you, and beware of delving deeply into religion, for this is not part of being grounded in knowledge. Verily, those who are grounded in knowledge said when their knowledge reached its end: {We have believed in it, all from our Lord} [Aal 'Imran: 7]. «As-Sunnah by Abu Bakr al-Khalal | Chapter: Mentioning the Murji'ah – Who Are They?»

Abu Bakr al-Khalal said: **The man is asked: Are you a believer? And disliking the question in that regard:**

(1068) Ahmad ibn Asram al-Muzani informed me that Abu 'Abdallah was asked: **If a man asks me, are you a believer? He said: His asking you is an innovation.** There is no doubt about your faith, or he said: We do not doubt our faith. Al-Muzani said: What I memorized is that Abu 'Abdillah said: I say as Tawus said: I have believed in Allah, and His angels, and His books, and His messengers.

Al-Lalakai narrated: (1804) I am al-Hasan ibn 'Uthman, Ismail ibn Muhammad told us, he said: Ahmad ibn Mansur narrated to us, from 'Abd al-Razzaq, who said: I am Ma'mar, from Ibn Sirin, who said: A man asking his brother, are you a believer? Is a trial that is an innovation, similar to the way the Khawarij interrogate. «Sharh Usool al-Itiqad – annotated bin Hamadan»

We have completed, with the grace of Allah, the section on manifest Islam's ruling, and all praise is due to Allah, by Whose favor good deeds are accomplished.

Compiled by Abu Usama Al-Athari from the Library of Researches and Scientific Studies



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